

ADULT LEADER

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY

*A Journal of Christian Education
and Church Work*

AUGUST
1938

. XIV

NO. 8

Summer Snows
on
Mount Rainier

The American
Publication Society
Philadelphia, Pa.



Storytime

ANY TIME is storytime to happy, eager childhood. Have you ever wished for a shop where you could find just the right story for each occasion? A birthday or holiday story, perhaps? Or a story that teaches friendliness or generosity or helpfulness or some other character trait without being obviously preachy? Or a story to help a child who was afraid? Or a story just-for-fun?

Parents, teachers and other friends of children will welcome the book described below, which brings to story-loving children a gold-mine of happy, purposeful tales.



H. Armstrong Roberts

THE STORY SHOP

By MARY C. ODELL.

The Judson Press.

1938.

Sixty-three stories for little children ("reading age" 4 to 12).
The stories are classified as follows:

"LET'S PRETEND' STORIES"

"EVERY-DAY STORIES"

"STORIES ABOUT THE CHURCH"

"STORIES OF BIBLE PEOPLE"

"WORLD FRIENDSHIP STORIES"

"HOLIDAY STORIES"

They are all fresh and original, written in a delightfully simple language that nevertheless is not babyish, and marked by a fine religious tone. They read well and "tell" well. Mrs. Odell, the author, is a born story-teller, and she writes out of her experience as kindergartener, editor, leader in religious education, minister's wife, and mother.

This is one of the best collections of stories for little children now available. Parents, teachers, and all grown-ups who have kept some of the enthusiasm of childhood will welcome and enjoy this book.

Illustrated with pen-and-ink drawings by Edith May Cummings. Price, \$1.50.



The Judson Press

1701-1703 Chestnut Street, Philadelphia

6 Ashburton Place, Boston
2 East Randolph St., Chicago
113 W. Third St., Los Angeles

1107 McGee St., Kansas City
505 Washington Mutual Bldg., Seattle
498 Eglinton Ave., West, Toronto

Order from Our Nearest House Duty Extra in Canada
Tax Must be Added in States where Sales Tax is in Force

Gentlemen: Please send me _____ copies of
The Story Shop, by Mary C. Odell, at \$1.50 per
copy, postpaid.

Amount
enclosed \$ _____

Charge my
account ☐

Name _____

Address _____

City and State _____

ADULT LEADER

Vol. XIV

AUGUST, 1938

No. 8

MILES W. SMITH

Editor-in-Chief Sunday School Publications

MITCHELL BRONK

Editor of ADULT LEADER

THE AMERICAN BAPTIST PUBLICATION SOCIETY

OWEN C. BROWN, Executive Secretary

ELVIN L. RUTH, Treasurer

HARVEY E. CRESSMAN, Business Manager

Boston

Chicago

Los Angeles

Kansas City

Seattle

Toronto

1701-1703 Chestnut Street, Philadelphia, Pa.

Entered as second-class matter December 7, 1917, at the post-office at Philadelphia, Pa., under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

PRICES: Single copy, \$1.00 per year; in quantities, 20 cents per quarter, 80 cents per year. PRINTED IN U. S. A.

Some Writers

IN THIS NUMBER

SIDNEY W. POWELL has been pastor of the First Baptist Church, Elgin, Ill., since 1929. Doctor Powell was born in New York City. After graduating at the Northern Baptist Theological Seminary he held pastorates in Arlington and Newark, N. J., and at Anderson, Ind. O. G. HERBRECHT is director of young people's work for the Iowa State Council of Christian Education. He is the author of *The Extension Division of the Church School*, and has been a frequent contributor to the various journals devoted to religious education. F. HARVEY MORSE is a successful business man who has also distinguished himself as a religious educator. He has been superintendent of the Maplewood (St. Louis) Baptist Sunday School and superintendent of the Missouri Sunday School Council. He is the author of *The Men's Class in Action* and *The Women's Class in Action*.

NEXT MONTH

JOHN SNAPE'S monthly article will be about "Samuel, and Spiritual Revival." LUELLA ADAMS KILLIAN will bring a message from her recent visit to Puerto Rico entitled "Sentinels of God." The sixth instalment of the "Religious Education Clinic" will take up the matter of "developing an adequate service program." SIDNEY W. POWELL writes on "The Cinema Comes to the Church," an article that will be of interest to pastors and superintendents who are considering motion-pictures in their work. The "Teacher's Helps" for women will be by MRS. E. J. ANDERSON and those for men, as usual, by PROFESSOR STILLMAN.

Contents

	PAGE
<i>Editorial</i>	226
<i>Special Articles</i>	
Hannah: Godly Motherhood (Uniform Lesson for August 21). John Snape, D.D.	228
"You've Got Something There"; The Adult Share in a Youth Enterprise. O. G. Herbrecht	229
A Ready-to-Use Membership Campaign. Gerald W. Young	231
We Rally Again. Sidney W. Powell	233
A Religious Education Clinic, Part V. F. Harvey Morse	235
The Pastor and a Christian Education Program. James W. Brown	236
Approaching Religious Education at the Adult Level. William Clayton Bower	237
<i>From the Director's Desk</i>	239
<i>Humor, Old and New</i>	240
<i>International Sunday School Lessons</i>	
August 7. Ruth: Adventurous Faith	241
14. The Relation of Temperance to Character	245
21. Hannah: Godly Motherhood	249
28. Eli: Responsibility for Others	252
<i>Recent Books</i>	255
<i>Order of Worship</i>	256

Editorial

Missions in Christian Education

HOW INTEREST the rank and file of the church membership in missions? This is a problem "always with us." It is now acute as perhaps never before—in the face of the increasing need of more Christians interested enough to give, or more interested to give more, to the support of the work. The Sunday school, manifestly, must contribute largely to the solution of this problem. Few missionary-minded men and women got that way by sudden conversion; as a rule they are the product of churches and church schools that fostered missionary programs, or they were reared in homes where the names of outstanding missionaries were often spoken and missionary literature was always lying around.

A General Program

WHAT IS YOUR SCHOOL DOING in this matter? I mean in a general way? In a particular way it is probably doing a great deal; that is, through organizations that feature missions: Children's World Crusade for the younger ages; Royal Ambassadors for young men; World Wide Guild for young women; and in the adult department, the woman's missionary societies and the specific missionary program of the National Council for Northern Baptist Men. But the point is, that while the service for missionary education that these organizations are rendering is splendidly effective and helpful, only a fraction—sometimes a very small fraction—of the members of our church schools are connected with them or influenced by their programs. So it is our conviction that every church school, large or small, should have times and places where missions is presented to all. Perhaps in the assembly ("opening—closing—exercises"). As to how this may be done, our missionary societies offer a variety of suggestions. Moreover, every school should have a missionary committee to whom the task might be committed. Hundreds of schools know by experience that it may be made an attractive, appealing feature.

Schools That Did It

IN MY DAYS at the Madison Avenue Baptist Church the Sunday school superintendent was A. J. Winterton. That "A. J." of course stood for Adoniram Judson, and this fine Christian lived up to his name. The school contributed to the support of a number of missionaries of our Foreign and Home Societies. Photo-

graphs of these men and women were displayed around the assembly room. Every Sunday Mr. Winterton would hold up one of the photographs: "Who is this? Where does he work? How long has he been out there? How much do we help him?" They weren't just missionaries, they were our friends, and their work ours. Pupils would have correspondence assignments, and the answers from these our missionaries would be read to the school. In my Troy, New York, church the Sunday school followed the missionary study topic of the year by having short papers on the fields and workers read by appointed pupils. Such features occupy only a few minutes of the assembly period (the superintendent can cut short his announcements!) and they make for missionary-mindedness—and in other senses than giving pennies, nickels and dimes. Boys and girls should know, and their elders well might, that the church of Christ is vastly bigger than the local church of their home town. The true Bible school will cultivate a vision from the Bible out and away to the Kingdom of Christ on its frontiers and battle-lines.

The Queenly Quest

THERE ARE MISSIONARY BOOKS; but this is about a book missionary. Several years ago the Society published a volume of essays—or sketches—by Mrs. Rosalee Mills Appleby, of Brazil. I have always had a peculiar fondness for *The Queenly Quest*, for it was the first book I "saw through the press" after assuming the book editorship. Addressed primarily to young women, it has proven good reading for anyone and has accordingly been a "best-seller"; this popularity furthered, Mrs. Appleby thinks, by the attractive silver binding—we think, by the delightful charm of her writing and its exotic South American flavor.

A Book Missionary

GENERATIONS AGO it was the custom to preface books or poems with a proem praying that the writing might go forth as a real messenger of truth or inspiration. We have just learned, incidentally, that Mrs. Appleby is devoting her royalties from *Queenly Quest* to the support of another woman missionary on her field outside Rio de Janeiro. Now when I see *Queenly Quest* I shall think of it as a "book missionary," performing, if only indirectly, a blessed ministry for Christ among those women down there in the other continent whose deficient Christianity so sadly needs fuller, purer teaching.

Sympathy in Teaching

IF THE TEACHER of an adult class is really to teach—and not just talk!—one qualification that he particularly needs is sympathy. What is meant, of course, is the ability to appreciate points of view, to realize needs, to guess questionings. It stands to reason that the better he has entered into the spirit of Jesus Christ, the more sympathetic will he be in this sense, the Christ who was always looking into human personalities to discover their problems, into human lives to discover their needs. A selfish, self-centered man or woman should not be a Sunday school teacher.

The Big Job of Teaching an Adult Class

HERE IS A GROUP OF ADULTS in front of you. They may not say much, but they are there, and for some purpose—in God's mind and theirs. For half an hour they are yours. You are responsible for them and their time, meanwhile. You may not play with or upon them, not just entertain them. They must "get something" out of this half-hour; light, leading, comfort, God; something similar to what Jesus in his earthly ministry gave men. They are not all alike; indeed, probably no two of them are alike; so you must vary the lesson and your lessons. You may not harp on one string, no matter how fond you are of it; may not confine your instruction to a few doctrines or a few chapters of the Bible. You shan't put yourself into the front of the picture.

Is the Teaching Effective?

YOU MUST WATCH OUT for reactions: Am I clearing up this man's difficulties, or showing him where God's Word clears them up? Am I so bringing Christ to this conscience-stricken fellow that he will dare now go to God free-handed and forgiven? Is this lesson going to send away this distressed, frustrated woman right-hearted? They told me of the teacher of a big men's class down in West Virginia, "He studies people, that's the reason he's such a good teacher."

Problem Adults

THE NEED OF WHAT WE HAVE CHOSEN to refer to as sympathy is especially called for in teaching an adult class when the class numbers in its membership peculiar—"fringe"—people. Few adult classes lack at least one or two persons of this sort, individuals possessed of crotchets, obsessions, mental twists, hard-set opinions. There will be neurotics, perhaps; a moron, possibly. They must be wisely as well as tenderly treated. They have a right to be in the class, and the class has an obligation toward them. They have a personality that must be respected, even while an effort is made by spiritual ministries to correct it.

Argument and appeals to reason do not much avail, and especially not, ridicule. Keep presenting the words of Jesus, and the Gospel story of him at work among men. If they are talkative, be patient with their unreason and vagaries; if the other class members are impatient with these oddities, remind them that here is another opportunity to be Christlike.

World Puzzles

SYMPATHETIC UNDERSTANDING CLEARS UP, or at least throws light upon, some of the amazing conduct of our twentieth century civilization, goings-on that we regard as atrociously uncivilized. Take the German people; those of us who have known and appreciated the Germany of the past, its people, landscape, art, music, literature and Protestant religion—it is hard for us to sense what they are now doing, or countenancing, or submitting to. Yet we must not forget the World War, what it did to Germany—subjectively and objectively—its hardening, warping, brutalizing effects; and then the post-war years.

To Understand—To Have Charity

IF "TO UNDERSTAND ALL IS TO PARDON ALL," to understand something of circumstances and conditions enables one to judge more fairly. Walter Schoenstedt's novel, *In Praise of Life*, throws much light on the puzzle of Nazi Germany. This writer is no apologist; for he is an expatriate, one of the few—or many?—who have refused to submit to Hitler. He is a product of post-war Germany. He simply tells what he has seen and lived through. When you read his harrowing book you see what sort of social and political human material Hitler has had to work with. "Anything would be better!" If you or I could have been a Spaniard of the past generation maybe this civil war in Spain would not be so inexplicable to us. Or if we could have seen our sons crossing to the Continental slaughterhouse and gone through the terror of the booming of 1914-1918, maybe we would be less inclined to charge England with supineness, neglect and cowardice in the European situation.

Appreciating Boyhood

MUCH IS SAID of the importance of sympathetically understanding youth. I would bring down that term youth to include even small boys. Grown men may be a mighty influence for good in the lives of ungrown boys. They were in mine, especially since death had taken away my father when I was very young. The friendliness, good advice and wise reprimands of certain men of our town in my boyhood are something that I care a great deal about remembering. The late Doctor Raffety wrote a book, *Brothering the Boy*. It is also a fine Christian service to father boys.

Hannah: Godly Motherhood

(Uniform Lesson for August 21)

By John Snape, D.D., Los Angeles, California

HE never captained a ship, or governed a commonwealth, or sat upon a throne, or filled a pulpit, or attained high office. He never wrote a book, or composed an opera, or leveled a forest, or tunneled a mountain, or erected a temple, or built a boulevard. None of the things that men call great did he achieve. He never led an army to bloody conquest, like Napoleon; nor did he ever, like Allenby at Jerusalem, capture a city by the method of bloodless occupancy. He never delivered an oration, or accumulated a million dollars, or smothered an opponent in debate, or occupied a judicial bench.

He simply wrote a poem, "Home, Sweet Home"; but John Howard Payne, so doing, seized the harp-strings of humanity's heart and played across them melodies of love, loyalty and sympathy.

Man is a house-builder, but woman is a home-maker. It is the mother within the house that builds the home:

"A house is built of bricks and stones,
of sills and posts and piers,
But a home is built of loving deeds
that stand a thousand years.

A house, though but a humble cot,
within its walls may hold
A home of priceless beauty, rich in
love's eternal gold.

The men of the earth build houses—
halls and chambers, roofs and
domes—

But the women of the earth—God
knows! the women build the
homes!"

Eight times in the Bible are we commanded to honor our mothers. Because Elkanah loved Hannah he had given her a double portion to sacrifice. When Hannah stood before Eli the high priest in the sanctuary at Shiloh, she prayed for a son. When he was born she named him Samuel. He became the connecting link between the judges and the kings of Israel, and a man of mighty moral and spiritual stature.

Who can estimate the value of that prayer? Think what the mother of Edison would have felt in her heart if she had been alive to hear her illustrious son say: "If it had not been for her appreciation and faith in me at a critical time in my experience, I should never have become an inventor." Or the mother of Lincoln so stamping the soul of her son with nobility that he could say, "All that I am or hope to be I owe to my angel mother." Or Tennyson, speaking for the motherhood of the world, saying: "Every man for the sake of the blessed mother in heaven, and for the love of his own little mother on earth, should handle all motherhood gently, and hold them in all honor."

Or Helen Keller, blind and deaf and dumb, yet declaring, "I owed to my mother's loving wisdom all that was bright and good in my long night." That mother's love kept sweet a life that well might have been very dark.

Sir Walter Scott wove his stories about the graces, charms, and virtues of queenly women. Dante's masterpiece is a song of praise to Beatrice. Garfield kissed his aged mother immediately after he was sworn in as President.

"The mother in her office holds the key
Of the soul; 'tis she who stamps the
coin

Of character, and makes the being who
would be a savage
But for her gentle care, a Christian
man."

It costs for each boy or girl in the elementary schools, annually for eight years, \$117.61—a total of \$940.88; for each boy or girl who goes through high school, \$184.43 annually for four years—a total of \$737.42. It costs the taxpayers, for every boy or girl who completes his or her high school education, \$1,742.80. And here is something significant: It costs to pay the expenses of a Boy Scout, for a year,

fifty dollars; to send a boy to San Quentin prison, five hundred dollars!

The other day Judge Vaughn, of Bell, a suburb of Los Angeles, talking to two boys, fourteen and ten years of age, respectively, who had become burglars, said:

"Boys, I would like you to understand that when you commit such crimes you are punishing your fathers and mothers, as well as breaking the law. A mother's grief is not a storm but a quiet agony, and there is no recompense for that sorrow, except an expressed willingness on the part of the wayward child to reform."

It would be idle and silly to deny that something is wrong with the modern home. There are thirty million homes in the United States and if anything goes wrong with them everything goes wrong with our nation.

The home, as never before, is undergoing microscopic examination. The school, the college, the church, has each faced its critics; now the home is having its turn. The present study of the home is scientific, for thoughtful writers, social experts, psycho-analysts and preachers are all putting their minds to work on the problem, and insisting that thorough investigation be made. Science is now saying that a home that devours individuality, that warps personality, that fights, that lacks sympathy, that stunts the growth of children is deplorably faulty, and contributes to the nation's deterioration.

A novel dinner party was held not long ago at Milo, Me. It was a great day for Milo, perhaps the only little village in the United States that can boast of having among its residents eight couples who have been married for more than half a century. Their ages ranged from sixty-six to eighty-three, and they represented eight hundred sixty years of married life.

movie cameras clicked and turned during the festivities. The aged couples being interviewed declared that six factors enter into and assure a happy home: reverence for God, tolerance, thoughtfulness, patience, kindliness, cooperation. The first has to do with the individual's relation to God; the other five with the relations of individuals to each other. What is that but saying that the home is a communion?

Henry Ward Beecher once said, "There ought to be such an atmosphere in every Christian church that a man going and sitting there should take the contagion of heaven, and carry home a fire to kindle the altar whence he came." This should also be true of every home—unless it is a cynic's home, which has been defined as a "tyranny ruled over by its meanest member."

Women's clubs, too often, are little culture islands, remote from

the mainland of life; men's clubs, organized for adult comradeships and poetic service, frequently forget such a small service as big-brothering a boy; modern business, converting life into mechanism and cog-movement, deadens originality and becomes a menace to the modern home; the church, with a few great and glorious exceptions, busies itself with other worldliness and too much neglects the life that now is.

The club is often a larger influence in a man's life than his home. Whenever club life becomes a centrifugal instead of a centripetal force in a man's life it is immoral.

It is a serious question whether the modern college is a help or a hindrance to the home—from the point of view of its overshadowing influence. Certain it is that when a young man or a young woman goes away from home to college the home never again seems quite

like the home they left. Even the mind may become institutionalized, and when this happens, the biggest institution makes the biggest appeal.

I had the privilege on one occasion of spending the night in the home of the president of Denison University. The president's wife was telling us of an experience she had had at Thanksgivingtime. Not knowing exactly what she was getting in for, she invited all the students who were not to go away to come up to their house for supper. Eighty-three responded. She commandeered the president, put an apron on him, secured other helpers, and served chicken a la king, a salad, and punkin' pie. So doing, she tied those students to her with cords unbreakable. The greatest value of that demonstration to those students must have been the glimpse it gave them into the real meaning of a real home.

"You've Got Something There"; The Adult Share in a Youth Enterprise

By O. G. Herbrecht, Des Moines, Iowa

It was very unexpected. I did not look for a streamline slang phrase from the tall, rather dignified, iron-gray man who had sat so straight all the afternoon in his new during a two-hour conference on church school work.

The meeting was over and I had jumped wearily into the seat beside him, and incidentally exploded my latest peeve—the one speaker who had so emphatically insisted we adults are terribly bungling the job of the Kingdom—ought to be ashamed of ourselves—ought to step aside altogether, so youth might take hold and show us how it is to be done.

I had spurted my indignation at my pew-mate in staccato phrases like this: "I don't believe it." "We're not all dumb. . . ." "Why wasn't he chloroformed us?" "This world isn't all bad."

The last staccato phrase had been, "Adults still have something

that the world needs and that youth will never have till they grow up."

And my strong-faced neighbor had said, smoothly, "You've got something there!"

Maybe he meant that all the rest of my sputtering was just that—sputtering. But at the last he could agree with me—even at the price of slang.

Youth has decidedly moved into the picture of world life—for which every honest man is glad. They have been ignored too long. This would be a better world than it now is if we had long ago enlisted youth actively in the public affairs of life; many of them now sleeping in soldier cemeteries would be alive to help us on the upward march by their strength and talent; some of the sins that curse our land and all lands might not have been so easily voted in; we might have made faster progress toward Christian idealisms—if we had not

kept youth in the background so long.

Now we have a new church program for youth, "Christian Youth Building a New World," and they like it. No wonder, for it sounds big, adventurous, dangerous, as youth likes its programs. But for all that we have no right to break the adult sword and surrender. We are not to retire. We are to share.

My own distinctive work is with young people. I know them. They do not want to be left unaided, to conquer world jungles alone. They are glad for any lift we older folks offer and can give. They admit freely what they themselves do not yet have and need from us. If a "new" world is to be built, it will be by cooperation of us all, not by surrender of any one group. Here are set down a few resources that only adults have, and that are needed in the building of a new world.

1. *Experience toward understanding.* What is the meaning of this "new world" that is to be built? By nature and by modern training youth is iconoclastic. "New," to youth, means "totally different"; and that in turn stigmatizes everything now existing as old and therefore worthless—hence to be done away with, supplanted. Some of us, watching with somber eyes, have feared that this interpretation is being purposely fostered by certain groups that like to exploit youth. Under the guise of seeming daringly modern, they lead youth very far along the road of change for the mere change.

There is need and room for a new world. There are too many tragedies in the world of yesterday and today; there is too much social injustice, and even too much half-baked Christianity. But we who are experienced know that the achievement of the new lies not in iconoclasm, but rather in the constructive development of all that is fine and good in the present social order. There is always danger of pulling out the wheat with the tares. The world must be weeded, but not plowed under. Toward that end we must share with youth our experience of understanding that better things will be erected on the present good, even while the evil shall be vigorously attacked. "This is my Father's world." It still is that, despite human mistakes and the deliberate efforts of evil forces.

2. *Vision for direction.* Not all "old men dream dreams," that is, live in memories. Many of us are forward-looking, in spite of our years. God has always needed—and had—his prophets, men and women no longer adolescent, and equipped with long, constructive vision. They are reliable. They have "sense of direction." The years have cleared their path. They have seen far enough long enough to have singled out among the multitude of shining goals the one supreme objective—and they have kept their vision fixed upon it. They have made it the guiding star for direction in life. Youth, too, has vision, but it is bound to be wavering, for youth is exploring

the world into which it is growing, gathering experience from right and left, and correcting—rightly so—its vision as it goes.

Zora Hurston, a negress, has written a novel of her own race, *Their Eyes Were Watching God*. It is the story of Janie, living in the deep South, but with her eyes

I AM YOUR CHURCH

A MESSAGE TO PARENTS

By Percy R. Hayward

I come to you out of the past, freighted with the ideals and history of your religion.

It took labor and tears, blood and struggle, and the lives of saints and heroes to preserve me and my influence for you—and your children.

All that I have treasured of the things of the spirit has been for the sake of your boys and girls.

Thus, I stand in your community to speak to them the age-old message.

My spire points upward, to lead their minds from the murky levels to the heights of life.

My hymn-books enshrine the distilled wisdom of the great souls of all time.

My worship guides to God.

My minister is a living symbol of God's truth.

To interpret these, and make them alive and attractive to your sons and daughters, no one can serve quite so well as you.

I AM YOUR CHURCH.

always fixed on the far horizons. Her journeying toward that goal was sorrowful, painful, sometimes a bit muddled. Marriage brought her only tragedy—unloved days with an old farmer; elopement with a flashy young Negro business man, who after twenty years of quarreling and making-up died cursing Janie; another marriage, this time with "Tea Cake" the gambler, with whom, strange to say, she reached at last her goal on the far horizon. A reviewer of the book adds this significant closing paragraph:

"The story sags a bit in the middle, like the roof of a cabin in the cotton, but rushes to a furious peak in the midst of a Florida hurricane when the fear-struck Negroes 'seemed to be staring at the dark; but their eyes were watching God.'"

Zora Hurston has, probably unintentionally, dramatized in her story this great resource of adult-

hood whose spiritual eyesight has not failed—the ability to hold, unsteadily at times, but never without complete surrender, the vision of a great far goal "toward which the whole creation moves"; a goal the more fixed in conviction because it has been tried again and again in the furious fires of life yet somehow remains unconsumed.

Can we of the adult generation offer youth a guiding hand and spirit? In what direction lies the new world? What objective shall determine it? Link in *Return Religion* asserts the need for a "fixed focus" that shall be something outside the merely human field. God, he suggests, is such a fixed point.

In a great American university recently the instructor in a secular course made an assignment dealing with a certain chapter of the Bible. When a few days later he asked for the assignment, he was surprised to find that only one student of the (large) class had been able to locate the chapter!

This is not meant as a reflection on the church's failure in teaching the Bible, or on adolescent knowledge of the Scriptures, but it does emphasize youth's need of a direction in which to look for a fixed point toward which a new world that is to be Christian must move.

3. *Abundant pressure for steadiness.* One great and inevitable difference between youth and adulthood is in the steadiness of life pressure. Youth is necessarily spurt because of emotional immaturity and the lack of steady resources. Both of these are supplied only by time. There are, of course many unstable adults, and they are worse than adolescents because one has a right to expect more of them. But in the main it is the adult who supplies steadiness to the world tasks. We have acquired patience; we have learned the art of trying a second or third way, if the first does not work. We have "even pressure" that comes with judgment, experience, courage and knowledge. Now and then a few of us fall into the rut and become hopelessly old-fashioned, utterly insensate to new

deas, impervious to any changes of thought and attitude. But these are the exception rather than the rule—despite the touted criticism of adult immobility. After all, we have made the world go forward at amazing speed; and not nearly all the going has been evil. If adults are—to live up to the popular reputation—so dead they merely “walk around to save funeral expenses,” whose swift progressions could not have happened. We still have life and power. This steadying pressure of ours that can make progress smooth as well as continuous is something we can happily share into the eagerness of youth whose dynamic is tremendous but unskilled.

4. *Depth for religious vitality.* The world in any generation and for any civilization needs the undergirding of a deep, religious life. Even great pagan nations write

their motivating philosophies around the extra-human factors of existence. Their gods may be the crudest of idols or the finest spinings of mysticism, but gods they are, just the same, for the undergirding of popular life.

If the new world about which Christian youth are asked to dream and for which they are dared to work is to be in reality a Christian world, certainly it will call not only for a formal philosophy written around the Christian spiritual faith, but for a courageous application of that philosophy to even the most insignificant details of actual living. Religion is tested by the world, not in its theories, but in its functioning. It must be able to stand more than the pressure of the press-roller. It must be able to take the pressure of life in the raw. That, for a new world which shall not be less but more complicated than

any civilization we have yet seen, calls for a quality of religious sincerity deeper than any possessed by the pagan world, and certainly deeper far than that possessed by the mere pretensions of a theoretically Christian world.

For the supplying of that depth of religious vitality we must look to the Christian adult. He has had time to take his religion into life and discover its strength—or weakness. For him, if he has really used it, it has been deepened and made more resistant. For youth, doubting, experimenting, informed and uninformed, we of the adult generation can form a “cloud of witnesses.” We can say to our young builders, “Here I stand, I cannot do otherwise. God help me!”

There is for youth a convincing resonance in a testimony so deep as that.

A Ready-to-Use Membership Campaign

By Gerald W. Young, Springfield, Ohio

THE officials of a Midwestern Sunday school were confronted with an annual report showing a net gain in members of exactly zero. Knowing that no school can afford to stand still, for sooner or later it will begin slipping, they agreed that something should be done, and at once.

A survey was made, taking in all the families living within eight blocks of the church. It was found that more than sixty percent of the people living in this area did not attend Sunday school anywhere. Most of them admitted, “We used to go—once in a while; lately we’ve just got out of the habit.” Yet the majority seemed at least mildly interested in getting started.

When the officials sat down with the results of the canvass before them, they were shocked. People right at the church’s doors who were not attending Sunday school!

Could the pastor see them? No; his other duties would not make it possible. Most of the teachers and the superintendents were employed

in offices and shops, and their spare time seemed pretty well taken up. Some felt incapable of making tactful personal calls. Others believed that calls by strangers might stir up antagonism—in spite of efforts to make the visits casual and friendly. Telephone invitations were often of use, but not every family had a phone.

At a late hour the meeting adjourned “to think it over.” Perhaps they’re still thinking—for that was over a year ago and nothing tangible has yet been done!

Have other Sunday schools faced a similar situation? And employed all the more common methods of creating interest and building up attendance—but still the class-rooms are not full? If so, perhaps the following “letter campaign,” recently worked out by a superintendent who also happens to be a mail-promotion expert, may be of definite help.

Although people come to both rural and city churches and Sunday schools from varying distances,

there remains in most cases a surprisingly fertile field within a short radius of the church’s doors. The plan given here was developed to cultivate that field.

First, a canvass should be made, as was done by the school mentioned above. The name of the head of the family, the wife, and names and ages of the children should be obtained, together with the correct mailing address—in every case where a family was not members of any church, or not in regular attendance at any Sunday school.

The following series of letters was prepared and scheduled in the order given below. The “Magazine” mentioned in the first letter was a mimeographed sheet, size 8½ x 11 inches, giving the news of the church, Sunday school and neighborhood, together with brief announcements of the various services. It was really an enlarged variation of the program which the pastor had previously prepared and circulated. Boys in the intermediate class who owned bicycles

pledged themselves to deliver the papers each Friday evening after school. (They could have been mailed for one cent each.)

LETTER No. 1. (*To be addressed to Mr. and Mrs. _____ and mailed to all those on the list. To be signed, as are all the letters, by the superintendent. A regular Government 1c postal card should be enclosed for reply. This card could say, simply: "Yes, I should like to get your Sunday school magazine each week." Then a space for name and address.*)

DEAR FRIENDS:

Here's the first copy of a new little magazine, published especially for the folks of Fairview Hill neighborhood. It's edited by the young people's class of the _____ Sunday school and will come to you each week on Friday, if you want it. We're making this offer to you, a neighbor of ours, because we'd like to get better acquainted. A lot of interesting and worth-while things are always going on in our neighborhood, in our church and Sunday school, and we plan to tell you about some of them.

Our young people's class isn't a large one. But all the members are live wires. This magazine is their project, their responsibility. I'm sure you'll want to encourage them in it.

Will you please show your interest in us, and in your neighborhood, by returning the enclosed postal card today, giving us permission to put you on our free mailing list?

Yours sincerely,

LETTER No. 2. (*To be mailed to entire list, whether they've asked for the Sunday school magazine or not, on Thursday evening three weeks after Letter No. 1.*)

DEAR NEIGHBORS:

Last Sunday a visitor to our Sunday school said to me: "For months I've been passing this church every day. Often I wondered what you did here. Now I know I've been missing something——" Perhaps you, as our neighbor, have also

wondered what's going on here. If you have (or even if you haven't), we're going to give you an invitation right now to come around next Sunday morning at 9.30 and find out for yourself. We'll do our best to make you welcome. And I believe that you, too, will go away feeling that you've been missing something worth while. Ours is a neighborhood Sunday school, not large, and we're all just ordinary folks. We like to think of ourselves as one big happy family. We'll try hard to make you feel at home.

Sincerely,

LETTER No. 3. (*To be mailed on Thursday evening, two weeks after Letter No. 2. Should be addressed to Mrs. _____*)

DEAR MOTHER:

A child is like a tree. A young tree may stretch its slender branches toward the sun; its leaves may appear lacy and green, its bark firm and brown; yet this tree cannot grow to stately maturity unless its roots have fertile soil upon which to feed. And so with a child. A child, like a tree, grows. We can see his arms stretch from his coat sleeves, we can hear his voice change and notice his muscles harden. Yet what goes on inside this child is more difficult to observe and understand. We are not always conscious of the habits which he is forming, of his secret thoughts, his inherent curiosity—reaching out, seeking fertile earth, like the roots of a tree.

Sunday schools were instituted to help children grow in the right direction, to help them put out roots that will remain anchors to what is good and worth while throughout their lives. Our own Sunday school, just around the corner from you, offers carefully selected studies and a capable corps of teachers. Besides lessons in character building, games are taught and parties are given.

Give your children the chance they deserve—to be in Sunday school every Sunday morning. Start next Sunday. I shall be happy to have one of my assistants

call for them at 9.15 and return them safely after the services. Just phone Main 2425.

Sincerely yours,

LETTER No. 4. (*This may, for the sake of variation, be written on a postal card, although a letter is always better. To be addressed Mr. and Mrs. _____ and mailed two weeks after Letter No. 3.*)

DEAR FRIENDS:

There's a young man in our Sunday school who has not missed Sunday in seven years. When talking to him recently about his record, I asked if he could give a reason for coming so regularly. His prompt reply was, "I don't know of a better place to go on Sunday morning."

Surely there's a reason for such enthusiasm. Pay us a visit on Sunday morning at 9.30 and share in the good things which we've planned.

Hopefully yours,

LETTER No. 5. (*To be addressed to Mr. and Mrs. _____ and mailed about three weeks after Letter No. 4.*)

DEAR NEIGHBORS:

We've been calling ourselves "neighborhood" Sunday school. To be worthy of the name, then, we'll have to be real neighbors to those about us.

Next Sunday evening, October —, is Neighbors' Night. Our young people's class is presenting the play, _____. This play, written by _____, has caused much comment wherever given. I will entertain you and give you something to think about. When our last play was presented, the church was nearly full. Some of our closest neighbors and friends didn't get very good seats. So this time we've reserved a section especially for our neighbors.

Come Sunday evening at 7.30 o'clock and present the enclosed card, printed I'M YOUR NEIGHBOR. This will admit you and your family

(Concluded on page 240)

We Rally Again

By Sidney W. Powell, Elgin, Illinois

TO think out new and arousing plans for the same festivals of the church and Sunday school year after year, so that each celebration will be an event rather than a repetition, is no easy matter.

Early planning is necessary, if one is to avoid ruts. July or August is the time when we usually hold the initial meeting of our Rally Day committee. The details of planning are then allotted to subcommittees—attendance, speakers, program and social. Through committee meetings and correspondence with those who are out of the city, plans are being crystallized—until when we gather in September, back from our summer jaunts. The details are already cared for, and we are ready to put our efforts into the working out of the plans.

"What shall it be this year?" said the new superintendent. Well, he was new; that was one point. No matter how efficient a superintendent, every school needs a change now and then. New blood, new ideas, a new voice, a new personality, a new appeal, these all help. All honor to the superintendents who have served for years in the end. Many have held on because there was no one to take their place. Nevertheless, the wise superintendent who has grown old in the work will be on the lookout for a successor; if indeed he has not been training an understudy to step into his office.

Our former superintendent had expended his energies over many years. Here was a young business man, full of eager power, and here was a task challenging every ounce of his energy, a task second only to that of the pastor in its spiritual importance and possibilities. He had but recently passed through an experience of enrichment and deepening in his spiritual life which gave him the poise every leader needs. After all our task is spiritual. We cannot impart to others what we ourselves do not possess. New features! Of course, Rally

Day must have them—that it may stand out as a red-letter day. Why not a complete Sunday school review? Governments stage great military days, when all the forces are paraded.

One of the most brilliant military exploits of the Spanish war was performed by General Queipo de Llano. When the rising took place in Seville, the general had only 180 trained soldiers. The situation was desperate; there was no help at hand. The general shifted this tiny garrison from place to place to make it seem formidable. In the morning eleven men headed by Captain Melendez arrived in a plane, as reinforcements. The captain mounted his machine-gun on a six-wheeled lorry and roared through the streets at fifty miles an hour. Every little while he changed from a blue lorry to a green one, then to a red one. The Reds took to their heels. "The Legion has arrived," they shouted. "There must be several companies of them at least! Within two hours the suburbs had been quieted down, the Reds had dispersed. The city was in the hands of Captain Melendez, with his ten men, and General Queipo de Llano with his little garrison of one hundred eighty! Former Reds enlisted under the general. Everyone flocked to his banners.

I am far from recommending this sort of fanfaronade for our Sunday schools. On the other hand, I am sure we make a serious tactical error in parading our weakness before our enemies on the one hand and our friends, or prospective friends, on the other. Depressing statistics are well enough for the generals back at Sunday school headquarters, but no school increases its power and effectiveness, or wins recruits, by confessions of weakness and discouragement. Let us always wear a smile, and put our best foot forward.

We must see the school as a whole, from the cradle roll up to

the home department, that we may appraise our forces. An army with banners! We made that literal by having a large pennant for each department. The officers of the school stood upon the pulpit platform while the entire school, department by department, passed in review, each carrying its banner.

The large silk American flag and the Christian conquest flag headed the parade, while the organ sounded "To the colors." The color-bearers placed the flags in their sockets on the platform, just behind the mysterious receptacles in which the department flags were eventually deposited. The receptacles were in reality sections of sewer-pipe decorated with colored grass mats. The grouped flags, the colors and conquest flag made a significant and beautiful picture.

What a crowd we are! I did not know there were so many people in our school. I attend my particular department every Sunday—fifty or sixty there—but when all come together I realize that we belong to a great company. How it must stimulate the small boys to see all those men passing the pulpit! "They still attend Sunday school? It must be worth while then."

We always set an attendance goal for Rally Day. It should be high enough to stimulate the best effort of everyone, yet not so high that it cannot be reached. Repeated failure would result in disappointment, and eventually a defeatist attitude. Yes, we must break the record this year!

"Break the record"—that suggested a new idea. If we were to be literally an army with banners, why not literally break the record? We secured old phonograph records, asked each department to set its goal, then put the name of each department and its goal for the day on the black disks, in white paint. A larger "record" represented the goal of the whole school, the total of the departmental ob-

jectives. On it we painted this numerical hope in large white figures. These disks were fastened to the choir-rail, high enough so that everyone could see them.

Before Rally Day infantile paralysis had broken out in the city, and although it had abated by the date set, the fear in parents' minds threatened our success. Nevertheless, the expectation built up in advertising and pep talks brought out a great throng. Every department reached or exceeded its goal.

Then came the surprise. The superintendent beamed as he seized a hammer and announced that we were going to break all our records. As each department reported its figures, he hit its disk a sharp blow and the record was literally broken. Some of the staid elders were frankly not enthusiastic about this rather spectacular dramatization, but the children were delighted. As each record crashed, their glee mounted. They were more than surprised; they were swept along with a contagious sense of victory. It was like a college student body celebrating the triumph of its successful football team. Such enthusiasm for victorious Christianity seemed natural and wholesome, and the formerly dubious gray-heads radiated as much joy as the boys and girls.

That seemed the psychological moment for the pastor to bring his message. The whole program carried so much of the atmosphere of a military review of "Onward, Christian Soldiers" that his message capped and climaxed the celebration.

Very clearly do I recall his introduction. He told us a story about Merle Thorpe's going into an electric company's plant, where a friend well acquainted with the great generators told him they could develop 250,000 horse-power; tremendous power that—250,000 times what a single horse can pull!

"And what is this?" he asked, pointing to a little box about two feet square.

"An exciter," his friend replied. "The 'horses' are naturally lazy, just like humans. Nobody really likes to work. Generator horses

need prodding. If we don't keep a spur in their flanks, they loaf, go to sleep, stop. Yes, every power and light plant must have one of these exciters."

Then the pastor told us he was an "exciter." People are naturally lazy, as lazy as they dare be, especially after summer has broken into their regular habits of church attendance and church work. There is enough stored energy in the Sunday school to bring in the kingdom of God, to right every wrong, to save every sinner, and regenerate all the relationships of human society; but Christians are lazy folks. They just go to sleep if the gospel spurs are not applied. The pastor and Sunday school superintendent are the spurs; or to change the figure, the exciters. Rally Day is the time when the "exciters" are applied.

Then he told us a story of the World War; how from the twenty-first of March to the eighteenth of July the Allies were in full retreat. During four months they steadily lost ground. Every blow of the Germans told, and bent a deep curve in the yet unbroken line. Then suddenly the tide turned. Foch put the ends of his forceps about the Marne salient and drove Ludendorff out from their fast-closing arms on the last long retreat, which ended only when the Allies were securely established on German soil. What made the difference? Two things: The last ounce of Allied energy had been thrown into the balance. Foch had thrown in his reserves. Cantonment and camp had sheltered some thousands of idle men. Now roads are choked by reserves coming into the battle. Every available man is called up. It is now or never. No man may remain idle. See, the tide is turning! The reserves have been heard from. There were not many, but just enough to turn the tide of battle. A writer says, "Ten percent did it." Always it's just that last ten percent that puts a thing over. Here is a tug-of-war. The handkerchief straddles the line. The stillness of evenly matched action. But if a child's strength can be thrown in on either

side, if the men of one side can summon up ten percent more pull the others will be pulled on their faces. The second thing was the centralization of command. The Allies had followed various leaders. Each army followed its own general. After a long contest, Foch, of France, became commander-in-chief. Under him the forces were unified and action was united.

How much the average church needs to apply this strategy to its set-up! Organizations have throttled the organization. Class loyalties and departmental loyalties have obscured the larger loyalty to church, to Sunday school. Pastor and superintendent must lead the whole educational project. The program must be one, and must be promoted by perfect teamwork. Then we can sing, "Like a mighty army moves the church of God."

If all this seems too bellicose, a day when we are seeking to outlaw war, then may I point out that *the church is at war*—though the weapons of our warfare are not carnal but spiritual. Jesus condemned the sword material, yet he announced that he had come to bring a sword spiritual. We need more of the spirit of Paul's "good soldier of Jesus Christ." The hymns, "Lead On, O King Eternal!" with its martial music and militant tone, and "Fling Out the Banner," another inspiring Christian challenge, carry out the idea of soldiering for Christ that we have in mind. The latter hymn brought our Rally Day program to a close. It has been a great thing for Sunday school, and church! We believe that the results will be lasting.

Lesson Topics for September

- Sept. 4. SAMUEL: SPIRITUAL REVIVAL. 1 Samuel 7:1-17.
- Sept. 11. SAUL: MORAL FAILURE. Samuel 10:17-25; 15:23; 28:3-25; 31:1-10.
- Sept. 18. JONATHAN: COURAGEOUS FRIENDSHIP: 1 Samuel 14:1-46; 18:1-4; 19:7; 20:1-42; 23:15-2 Samuel 1:17-27.
- Sept. 25. DAVID: TRIUMPHANT FAITH. Psalms 23 and 27.

A Religious Education Clinic

PART V

By F. Harvey Morse, Elmhurst, New York City

CASE 17. "A number of our children arrive early and run round the building, pound on the nos, and cut up generally."

PROBLEM. "How can we stop this disorder, which we realize may lead to bad habits of church conduct?"

SOLUTION. The problem represents an exceptional opportunity for your school. You should take advantage of the situation with a well-planned program of presession activities. Here are some suggestions from Miss Mary Esther Reese, of the Brooklyn Federation: *Kindergarten*. Playing with blocks; simple dramatizing; listening to phonograph music; caring for flowers and pets; looking at mounted pictures; drawing; talking informally with leaders.

Primary Department. Arranging room; folding story-papers; singing; playing quiet games; sending advance information about next work; singing songs around no; making scrap-books.

Junior Department. Working on class-book or similar projects; working on individual scrap-books; making note-books; clay modeling; making a wall frieze; writing poems, prayers, or special reports; holding special committee meetings; literary work (hymns, prayers, scripture, poems, plays); discussing problems of special concern to individuals or a small group.

Junior High Department. Writing special reports, letters, invitations, poems, prayers, dramatizations, stories; making posters; working on note-books; reading resource materials; learning new hymns around piano; planning programs; holding special committee meetings; "getting caught up," or making up work missed; assisting secretary with school papers, class-books, etc.

One-Room Assembly. Singing; learning new hymn; listening to instrumental music; informal conver-

(Church school problems presented to the Religious Education Clinic of the New York City Superintendents' Union; and solutions suggested by invited specialists and local school workers. The proposed solutions represent the consensus of those participating in the discussions.)

sation between teachers and students; distribution of Bibles and hymnals; special "chalk talks"; story-telling.

Obviously, a successful presession program calls for the presence of prepared leaders.

CASE 18. School wishes to launch program to increase attendance. Superintendent urges consistent community canvass and follow-up. School workers favor a contest, losers to treat winners. A rather heated feeling has developed.

PROBLEM. To adopt the plan that holds promise of best results.

SOLUTION. Let us first think straight on this matter of contests. There has been a tendency in certain quarters to deplore all contests in the church school. That appears to your chairman as an extreme position to take. Why shouldn't the church school capitalize the liking for competition—wisely, of course? In the problem presented there need be no violent disagreements. A fair contest can be developed. If the contest is to be successful, there must be the personal work which the superintendent favors. If contest results are to be conserved, there must also be the consistent follow-up.

Here would seem to be several fundamentals of sound contest planning:

1. The contest should place emphasis upon important objectives. Credit should be given more generously for achievement in

the way of lesson study, program participation, attendance at church worship, than for mere attendance or the bringing of visitors.

2. Material rewards should not be made too important a part of the contest. Instead of the losers treating the winners, why shouldn't the school "stand the treat" for both sides, losers to supply the entertainment stunts, or to cook and serve the dinner to winners?
3. As far as possible the victory should go to side which has contributed most to growth of entire school, rather than to its own side only; in other words, *the contest should be competition in the spirit of cooperation.*

QUESTION. "It seems to me that we do a lot of talking about everything except Jesus Christ. Do we have no place for Christ in the Superintendents' Union?"

ANSWER. Jesus Christ is the sole reason for the Union. Remember, we are organized to perfect the machinery for teaching Christ. We are not competing with the training schools which teach Bible courses specifically.

At almost every meeting in which organization is given attention this question is raised. Sometimes we forget that teaching Christ involves a combination of factors. I recall a certain meeting of a church committee revising the by-laws. One clause read, "The deacons shall be responsible for the spiritual welfare of the membership." The proposed revision read about like this: "The deacons shall pass upon the Christian character of those applying for church membership. They shall visit absent members and the sick. They shall administer the fellowship fund in behalf of the needy. They shall serve at the communion table. They shall welcome visitors at the church meetings. They shall

hold themselves available for consultation on personal problems of the membership. They shall be responsible for special classes in training for church membership." There may have been even a few more provisions of the same nature. Nevertheless, one committee-man objected, saying, "It doesn't say that the deacons shall be responsible for the spiritual welfare of the church!"

CASE 19. School of about three hundred members. Closely graded lessons used in all lower departments, through junior. Whenever Graded Lessons are suggested for the intermediate and senior departments, there is almost unanimous objection from the teachers, very little of which is specific.

PROBLEM. Is superintendent justified in hoping to bring the entire school to the use of Graded Lessons? If he is, how can he do so without antagonizing teachers in the older grades?

SOLUTION. Some of us have gone through that very experience. The first step is to help those teachers of youth understand exactly what the Graded Lessons are, that they are in most cases based upon exactly the same Bible material as the Uniform Lessons. The difference is that the Bible passages in the Graded Lessons are selected primarily to meet life situations being faced by young people now. Scripture used in the Uniform Lessons is chosen first of all according to a schedule designed to cover certain portions of the Bible within a specified time. If a teacher can apply Uniform material—which is not selected with any age-group in mind—to the needs of a group of intermediates or seniors, how much more readily he should be able to teach material based upon the psychological needs of the age.

The general theory of Graded Lessons may well be discussed in the workers' conference. Primary and junior teachers can explain how Graded Lessons have helped in those departments.

In my own experience in meeting this problem, I have found the personal-conference method most

effective. Through informal discussion, sometimes over the luncheon-table, I have drawn the teachers out and learned their objections to the use of graded material. Almost invariably those reasons were based upon lack of information or misinformation. When the teachers understood that discarding the Uniform Lessons did not involve discarding the Bible, they very readily agreed to try the new lessons for three months. I have seen complete departments changed over to the Graded Lessons within a three-month period.

QUESTION. "My chief objection to Graded Lessons lies in the fact that there is no single passage of Scripture about which to build the opening exercises."

ANSWER. That's all to the good. The so-called "opening exercises" should really be graded worship. Certainly not all Bible passages useful in teaching are good worship material. Moreover, worship calls for distinctive themes aimed to lead pupils into closer fellowship with God. Such themes will usually be quite different from lesson themes. The worship service should put pupils in a receptive mind for lesson study, rather than previewing the lesson for them, and perhaps upsetting a teacher's well-planned teaching.

QUESTION. "What about the lesson review during the closing period? Would you advocate doing away with that, too?"

ANSWER. Most decidedly. It is the teacher's job to teach the lesson. He should drive home the final application points as they fit the particular group, without fear of confusion from a superintendent's generalized review. In a large number of schools there is no after-lesson period. Groups go directly from classes to the morning preaching service. Not infrequently a superintendent's review of the lesson will be out of accord with what has been taught in a certain class, and so occasion confusion.

Additional clinic reports will appear in ADULT LEADER.

THE PASTOR AND A CHRISTIAN EDUCATION PROGRAM

By James W. Brown, Brownsville, Oregon

1. In the first place, he must think through the subject of Christian education. He must clearly in mind its ultimate goals and objectives, especially the underlying principle that the main function of a church is to teach. Jesus' final command was, "Go therefore and teach all nations." In New Testament Greek discipline means "learner"; the one who makes disciples is therefore teacher.

2. Contrary to the commonly accepted opinion, the pastor should spend his teaching efforts primarily on the adults. The young people are plastic; they will easily line up with the church's educational program. Once the pastor has convinced the adults, his program here will be well under way; otherwise it never will. Few pastors stay in one church until a group of young people become the dominating element. So the main work is with the adults.

3. The power of suggestion will be invaluable to the pastor here. I make certain suggestions to my members, but change the subject before they have opportunity to make a decision for or against. If I give them time, they are very apt to decide negatively. After I repeat the suggestion a few times, someone comes to me with a brilliant, new idea—reciting it to me in my own terms, perhaps. I recently commend his sagacity and suggest that he promote his idea in the church.

4. All the church should be educated. In my own situation I have conducted a workers' conference after prayer-meeting, with some good results. But a number of my influential members do not attend prayer-meeting. They, too, must be "educated." So we are soon start the publication of an education bulletin to be distributed generally in the church.

5. Haste makes waste. The

(Concluded on page 238)

Approaching Religious Education at the Adult Level¹

By William Clayton Bower

Professor of Religious Education in the University of Chicago

PART II

In a former article it was suggested that to many it is becoming increasingly clear that the most fruitful approach to religious education is at the adult level. In that article it was pointed out that one's judgment in this matter is greatly affected by our changing concept of the nature and ends of religious education. When religious education was conceived in terms of the transmission of the end-products of a past religious experience—the role, theological beliefs, and the religious institution—or the fashioning of the immature members of the Christian community into the inherited forms of Christian belief and practice, it could most properly be thought of as primarily concerned with plastic and receptive childhood and youth. But now that we are coming to think of religious education in terms of the achievement of a Christian life through a creative process of dealing with the issues of our real and present world, religious education is quite as much, if not more, a matter of adult learning.

This initial conviction, as was pointed out in the former article, is supported by the fact that most of our problems are, in their final analysis, adult problems, and by the further consideration that adults not only have the capacity for learning throughout life, but that adult experience and interests provide favorable conditions for learning in a creative way. In the present article we shall present two further considerations which tend to support the conviction that the most fruitful approach to religious education is at the adult level.

The third of these considerations comes out of the needs of adults

for guidance in the use of the resources of the Christian religion in dealing with the issues of adult living. At no period in the developing life of the living person is he so caught up in the complex relations and functions of living as in the adult years. These relations are exceedingly complex. They carry with them corresponding responsibilities.

The adult is in most instances a parent, sustaining within the family relations to wife or husband, as the case may be, and to children. He, and increasingly she, is engaged in a vocation. He or she is a participant in the economic processes of production and distribution. He or she is in every case a citizen of the state and concerned in one way or another with every phase of political activity. As such he or she is responsible by positive action or by consent for the making of laws, for their interpretation, and for their observance as modes of social behavior, as he or she is subject to them. He or she is a responsible member of a number of institutions and groups within the larger society, like the church, the club, the labor union, or the chamber of commerce. He or she is involved in the difficult aspects of racial contact, conflict, and adjustment. In time of tense international situations he or she must make up his or her mind in regard to the issues of war and peace. In case of war he volunteers or is drafted into military service or finds his place in civilian activities. He or she may be among a number of millions of people who have lost their jobs and are dependent upon friends or public relief.

All of these relations which the adult sustains to the complex life of which he is a part carry with them difficult and often grave responsibilities. In the presence of many alternatives he is forced to make decisions and to see them through. Often he is uncertain of

his way because the problems which press upon him are beyond the limits of his comprehension and the difficulties that beset his choices are beyond his power to bring them wholly to pass. Children and young people live for the most part sheltered lives. The adult is exposed to the incessant and often pitiless pressure of the demands of life upon him.

It is in these areas of adult experience that tensions often arise that threaten or make difficult the integration of the self. The adult may be succeeding or failing in his vocation. He may be receiving or failing to achieve social recognition in his group. In his uncertainty of his way or in his lack of confidence in his competency to meet the demands of life he may be filled with a sense of insecurity. Conditions over which he has no control may make difficult or impossible the fulfillment of his deepest desires and aspirations, leaving him only the embittering experience of frustration.

In order to meet the demands of the kind of life in which he is involved, the adult has needs undoubtedly beyond those of any other period of life. He is in need of competent knowledge concerning the relations and responsibilities in which he is involved. He can act with intelligence only as he possesses a fund of dependable knowledge concerning the issues which are involved in these relations. To these sources of knowledge a wise program of adult religious education can guide him.

But beyond an adequate fund of knowledge the adult is in need of a competent method of thought for dealing with the issues which his experience presents to him. He needs to know how to analyze concrete situations for their factors and possibilities. He needs to know how to judge his experiences in the light of Christian values, and to make decisions about them in

¹This is the second of two articles by Doctor Bower which embody an address before the Adult Work Professional Advisory Section of the International Council of Religious Education in February. So impressed were the members of the Section with this statement they requested that it be made available to the readers in this magazine.

the light of these values. He needs to understand how to carry his decisions through and to test them in the light of their consequences for himself and for society. Invaluable as knowledge is, it may be that in the long run of living such a method of thought and action even takes precedence over knowledge, constantly subject to change.

The need of a competent method of dealing with one's experience is especially great under the conditions of rapid social change that characterize the modern world. In such a world of change one cannot proceed merely by precedent. He must also be guided by the possibilities of his experience. This means that he must depend upon inventiveness, insight, and experimentation under the strict discipline of intelligence and a secure sense of values.

Above all, the adult needs the capacity to discover the Christian meaning of his own and his contemporaries' experience in the real and present modern world. It is in relation to the characteristics of that world that his Christianity will function if it functions at all. The present moment of Christianity is the growing-point of the Christian movement. The Christian way of thought and life will not be achieved through the recovery and reproduction of the traditions of a past religious living, but in terms of our experience in the only world in which the Christian life can be lived—the world of the immediate present with its science, its technology, its industrial struggles, its international relations, and its spiritual hungers.

The fourth consideration that supports the conviction that the most fruitful approach to religious education is at the adult level lies in the fact that the adult holds in his hands the power to effect changes in society such as children and young people do not have. A problem of great importance and of no little difficulty in the religious education of children and young people arises from introducing them to issues of social conditions changes in which are beyond their power. To become aware of such

issues and to be able to do nothing about them may easily lead to a sense of frustration, futility, and cynicism. Adults, on the other hand, do have the power collectively to correct and improve conditions. I say collectively, because these conditions arise out of the large-scale and collective life of society. Their correction is likewise a matter for large-scale collective thought and action. Even individuals and minority groups may be powerless to effect changes in the face of majority group action or the concentration of power in self-interested minority groups. But in the adult sphere of life social power is lodged in the hands of the mature members of society. Changes are brought about through their intention and effective action.

It is adults who make, interpret, and administer laws. Adults control the policies of corporations and their executive will makes itself felt throughout the complex systems of production and distribution. Adults decide whether or not the nation shall go to war with other nations, and under what conditions. Adults control the instruments of communication in press and radio. Adults mold public opinion. Adults determine the character of commercial amusements and recreation. Adults set the standards of public morals.

To be sure, as Christians engaged in these social functions adults have yet to learn the techniques of changing the attitudes and behaviors of the social groups of which they are members. For these techniques they must look to the social sciences. They also need to learn and make effective the dynamics of a Christian motive in social behavior. For this motivation they must turn to Christian values.

It would appear that the surest antidote for frustration and cynicism in social action is through a fellowship of social reconstruction in which young and old, facing together the crucial issues of modern life, mutually support each other in a creative effort to make the ideals of the kingdom of God prevail. This is the creative function

of a great cause that is capable of kindling the imagination, rousing the emotions, and releasing collective effort.

These are some of the considerations that lead one to the conviction that religious education is much more an affair of adults than we have heretofore thought. It is not without great significance that one of the foremost educators of America who has devoted his life to the education of childhood has recently been quoted as saying that the vital and creative education of children has gone as far as it can go without the cooperation of adults. He has suggested that the problem of education must now be handed over to adults who must assume responsibility for effecting social change.

For this more fundamental task of adult Christian education the church is uniquely well situated. As a free institution it is in a position not only to assume the prophetic rôle of social criticism, but to organize those social forces that will effect changes in the processes that frustrate or destroy personal and spiritual values. Its high function is to usher in the kingdom of God in the relations and functions of social living. And this is the responsibility primarily of adult Christians.

THE PASTOR AND A CHRISTIAN EDUCATION PROGRAM

(Concluded from page 236)

tor must not crowd the church fast. He must understand how human mind works. It demands time. A certain pastor in Portland hurried his people and ruined whole Christian educational program. Only as people see the need will they favor progressive steps.

When Robert Moffat, the Cherokee gardener, offered himself as a missionary, some of his friends thought, and others actually said that his brains were turned. His reply was: "Turned? So they are. But they are turned the right way."

From the Director's Desk

By Ulysses Stanford Mitchell, M.A., Th.D.

Director of Social and Adult Education



WHAT WILL HE MAKE OF IT?

Supreme Court decisions thus far in 1938 have been consistently favorable to labor legislation. The Wagner Act, at first bitterly opposed, is apparently here to stay. Labor has gained additional freedom and rights. Collective bargaining gives new power to labor leaders. Power involves inescapable responsibility.

Labor faces two alternatives: Either to use this new power in vindictive and abusive manner, or to assume sober direction of future negotiations and work toward a more adequate basis of employer-employee cooperation in the interests of the nation. Christian leadership is absolutely essential if the latter policy is to prevail. It is one responsibility of the church to inform and train her laborers to take a place of active Christian leadership in human affairs.

(For study and discussion materials on *Christianity in Economics and Industry* refer to suggestions on pages 25, 26 of "Adult Elective Courses." Price, 10 cents.)

SCHOOLS IN CHRISTIAN LIVING

For Local Baptist Churches

The Department of Evangelism of The American Baptist Home Mission Society and the Social Education Division of The American Baptist Publication Society are cooperating in the promotion of these schools throughout the Northern Baptist Convention. The area directors of evangelism and of Christian education are prepared to assist local churches. For further details of this excellent plan of adult Christian education and outreach, write for the free packet of materials, including the manual, *Schools in Christian Living for Local Baptist Churches*. Enclose 10 cents for mailing cost.

VACATIONTIME

Many leaders will be resting in August. May you have a delightful vacation! Incidentally, it would be a good idea to take some adult materials along and give some of your leisure time to program-planning for next year.

ORGANIZING YOUNG ADULTS FOR THE FALL PROGRAM

August is near the deadline for autumn program-planning. Certain inexpensive materials are helpful in shaping the adult curriculum, and should be promptly ordered from your nearest Baptist Book-Store. Minimum needs:

Group Work With Adults, 15 cents; *Adult Elective Courses*, 10 cents; *Adults in Action*, 15 cents; *Schools in Christian Living for Local Baptist Churches*, free; *The United Christian Adult Movement*, 5 cents; *Young Adults in Christian Fellowship*, 15 cents; *Adult Interest Check List*, 5 cents; 25 or more, 3 cents; *packet of free literature* upon request by writing the Adult Division, 1701 - 1703 Chestnut Street, Philadelphia.

MARIHUANA, THE NEW DANGEROUS DRUG

A serious situation has been created by the spread of the use, by a considerable number of youths in the United States, of the drug marihuana—pronounced mar-i-wa-na. (See the pamphlet, *Marihuana—the New Dangerous Drug*, by Frederick T. Merrill; published by the Opium Research Committee, Foreign Policy Association, Inc., 1200 National Press Building, Washington, D. C., 1938; 15 cents a copy.)

The danger has become so great as to arouse international concern, resulting in action by the League of Nations. The spread in the use of this drug presents a problem somewhat similar to that arising from the use of opium, coca leaves, and their derivatives. In the year 1936 nearly 400 tons of marihuana were seized in the United States, and many crimes were traced to its abuse. It has a peculiarly virulent effect and sometimes leads to insanity. This narcotic intoxicant has been put into cigarettes. It is very cheap, and has unfortunately been grown surreptitiously on some farms in the nation. The Bureau of Narcotics of the Treasury Department is asking for new laws and stricter enforcement. Mr. Merrill's pamphlet is an informing and useful document, and the information it contains should be passed along to the young people in our church schools.

A GREAT EDUCATOR'S SCHOOLING

President Nicholas Murray Butler, of Columbia University, was recently awarded the annual medal of the New York Academy of Public Education for distinguished services in this field. Speaking at the dinner where the award was made, Doctor Butler recalled his school days, declaring that he had received "a wholly admirable education from teachers who had never heard of a normal school, much less a teachers' college. . . . In those days school opened each morning with the reading of a chapter from the Bible, the recitation of the Lord's

Prayer and the singing of a hymn—and these devotions had an integrating influence on the student body."

COOPERATIVE HOSPITALS IN JAPAN

Starting as a movement to bring medical care to impoverished villages in Japan, cooperative hospitals have now become a major factor in medical circles in that country. Dr. Oki Hirose, medical director of the Tokyo Cooperative Hospital, told a recent meeting of the Cooperative Health Association of New York, that:

"The first cooperative hospital was organized in 1922. Six years ago Toyohiko Kagawa, famous religious and cooperative leader, Doctor Hirose and others organized the Tokyo Cooperative Medical Association. With the Tokyo hospital as a model, the cooperatives grew rapidly. In the last two and a half years the number of such hospitals has increased from ninety to two hundred thirty. Health cooperatives were once opposed by organized medicine in Japan, but such antagonism has now largely disappeared because of the tremendous support they have received from the people."

Two factors played a large part in their rapid growth. First, compulsory health insurance in Japan covers only factory workers, and large segments of the population have no governmental agency to provide health protection. Secondly, central banks for credit unions have loaned money to the health co-ops to facilitate the erection of modern, fully equipped hospitals.

The Tokyo Cooperative Hospital, which now has 100 beds, 10,000 family members, and 17 doctors on the staff, carries on an intensive educational and preventive medical campaign, according to Doctor Hirose. As a result of its child-welfare clinics, the infant mortality rate among association families is one-half of that for the community as a whole. The hospital also maintains maternity clinics, a summer school for preschool children, and a visiting nurse service.

A READY-TO-USE MEMBERSHIP CAMPAIGN

(Concluded from page 232)

ily. Just hand it to an usher and you'll be given a good seat.

Yours for an enjoyable evening,

The letters are commonplace. They are not intended to be literary. An attempt was made to make them short, sincere, and to the point. Their persuasive quality is their simplicity.

The letters may be mimeographed or prepared by a ditty method. Multigraphing looks better, costs a bit more. If you prepare a large quantity and live in a large city, a printer will undoubtedly be able to offer you "off-set" printing. This will enable you to illustrate the letters with snapshots of your classes, your church building, etc. Or, perhaps some of your young people would be permitted to type the letters in their classes at school as practice.

Although first-class postage gives a more personal touch, processed letters may be mailed under 1¢ postage, provided there are at least 200 identical pieces and the envelopes are stamped in the upper right-hand corner: Sec. 562 P. I. & R. If your mailing is under 200 you can send it out under 1½¢. In either case do not seal the envelope.

Use these letters just as they are, working in specific examples from your own school; or use them merely as guides to write your own series. But don't put it off. Prepare a mailing list now, and start mailing.

Humor Old and New

PAPA (to Johnny, four years old) "Will you have a piece of duck, Johnny?"
JOHNNY, "Yes, please. Duck's my favorite chicken, 'cept turkey."

THE old-fashioned farmer was hard to convince.

"No," declared he; "I'll have no such contraption in my house. Pianers are bad things."

"O Father," protested his daughter, "this is an upright piano."

International Sunday School Lessons

(Improved Uniform Series)

Third Quarter, 1938: Messages from Israel's Early Leaders

AIM: Through a study of success and failure in the lives of some of Israel's early leaders to find guidance and enrichment for present-day living and inspiration for closer fellowship with God and for fruitful service in his kingdom.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permission.

LESSON 6. AUGUST 7

RUTH: ADVENTUROUS FAITH

Ruth 1: 6-18

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 4: 1-8

OPENING VERSE: Thy people shall be my people, and thy God my God.—Ruth 1: 16

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them rain.

Wherefore she went forth out of the land where she was, and her two daughters in law with her; and they went on their way to return unto the land of Moab.

And Naomi said unto her two daughters in law, Go, return each to her husband's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

The LORD grant you that ye may find husbands each of you in the house of her husband. Then she kissed them; and they wept up their voice, and wept.

And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? there yet any more sons in my womb, that they may be your husbands?

Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I

should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

himself teaches, "Do, and you shall know" (Matt. 7: 17).

Saturday. The Victory of Faith. 1 John 5: 1-8. We should say, rather—and John means—the victory of faith in action. Belief never wins unless it is obedient and expressive.

Sunday. Security in God. Ps. 4: 1-8. Jesus' "Be not anxious" (Matt. 6: 25) takes account of the well-nigh universal fearfulness of men. It is one of his missions to restore, or inspire, a peace, and confidence in the power and love of God such as we find splendidly expressed in these psalms.

At the Threshold of the Lesson

In the Greek Old Testament, in the Latin (the Vulgate), and in our English Bible the Book of Ruth has been moved from its place in the Hebrew Scriptures, where it is grouped with the Psalms, Chronicles and the Song of Songs, and made a sort of appendix to Judges. The opening verse shows how this came about. Here we have a picture of the time of the judges, but what a different picture from those presented in the book of that name!

It is a delightful change from the disorder and fighting that we associate with that period to these scenes of domesticity and peaceful rural life. "The Bible's love story," "charming idyl," "the loveliest narrative in an Old Testament full of beautiful stories," "perfect and priceless piece of literature," thus the Book of Ruth has been characterized, showing how dear it is to Bible readers. All the world knows it by heart. Ruth, Naomi and Boaz have been pictured, sung, and glorified in all ages and lands. Human life has been made sweeter and love dearer because of this story and its admirable heroine.

The Jews traditionally had only hatred and contempt for the Moabites. Bitter enmity existed between the two peoples (cp. 2 Sam. 8: 2; 2 Kings 3). As worshippers of Chemosh the Moabites were rank infidels to the Israelites. It

Bible Message for Every Day

Monday. Ruth's Option. Ruth 1: 6-13. The full Bible is of illustrations of truth that human misfortunes more than not work out happy ends. Not only as a nation but also as individuals the Israelites were always being through misfortune to good fortune and higher destinies.

Tuesday. Ruth's Choice. Ruth 1: 14-18. It was only plain self-denying duty that she chose, but—as usual—it brought her happiness, and everlasting fame among the women who are "blessed among women."

Wednesday. Daring Faith. Dan. 3: 1-6. The young men had faith that God would deliver them; but the fine point about their faith is the "But if

not," of their reply; in any case, whether or no, they would not serve those alien gods.

Thursday. Enduring Faith. Heb. 11: 33-40. There is an old-fashioned theological phrase, "the perseverance of the saints." The term may be outmoded, but its cold truth remains, and may not be disregarded, that Christian discipleship, to say nothing of Christian sainthood, means staying on the Christian job (Matt. 10: 22).

Friday. Working Faith. James 2: 18-24. Lots of people used to come to Lyman Abbott troubled with their doubts. His panacea was—Christian service. He said that he had saved scores and scores from infidelity by setting them to work for Christ. Our Lord

follows that this story of Ruth is most excellent material upon which to base a study of religious and racial relations and international good-will and ill-will. It tells of a beautiful breaking-down of three of the sharpest dividing wedges between men and men: race, nation, and religion. It is significant that for more than thirty centuries exclusive Judaism has regarded Ruth the Moabitess as one of its fondest heroines.

The Lesson Before Us

I. THE ISRAELITISH FAMILY

Mothers-in-law have been the butt of much ridicule and many unkind remarks. Sometimes they have merited it. Naomi was a mother-in-law of the right sort. How considerate and lovable she must have been to win the affection of those two Moabite girls, and the remarkable devotion of the one! Naomi was fortunate, however, to have such daughters-in-law, in her grief and loneliness.

The famine that led Elimelech to take his family off into Moab must have been severe, for not willingly did the Israelites leave the homeland—"How shall we sing Jehovah's song in a foreign land?"

Naomi's prayer that God will deal kindly with the young widows (1:8), and her allusion to her own reproach (1:13), are explained, and Ruth's loyalty to her emphasized, by the fact that widowhood was deplored among the Jews (Isa. 4:1; 54:4). Everywhere in the Old Testament the unmarried state is alluded to as unfortunate, or a sign of divine disfavor. (Cp. Jephtha's daughter bewailing her virginity; Judg. 11:38.) Likewise childlessness. Naomi's sympathy is with her dead sons' wives, and she says to them, in substance: You go back and marry again; a worse lot is in store for me, for I must remain a solitary.

II. THE MOABITE DAUGHTERS-IN-LAW

Orpah kissed Naomi—that was loving; but Ruth clung to her—that was loving devotion. Ruth's beautiful words in 1:16, 17 have become immortal as an expression of filial and friendly constancy. Her use of the name Lord would seem to indicate that she had already accepted Israel's God, the faith of her husband's family. "There are at least three great choices which meet most men in life—the choice of work, the choice of love, and the choice of God—and each of these is mirrored in some measure in the choice of Ruth" (MacKay). The immortal beauty of her story has this foundation.

III. ADVENTUROUS LOVE

Ruth's splendid devotion to her lonely, widowed Jewish mother-in-law has offset her alien blood. The Book of Ruth is a love story. In a double sense it is. The love of it that we are here concerned with is the love that these

women, Ruth and Naomi, had for each other; or that moved the people of the Bethlehem countryside to let her be one of them; the love that Jesus commanded us to have for our neighbor—who is practically everybody. And this love it is that is the supreme force to break down the barriers alluded to.

The Jewess and the Moabitess thus fondly loved each other. That is the leit-motif of the story. Imagine how Naomi's heart must have gone out in affection for this daughter-in-law whose devotion to her has delighted the ages!

IV. AT BETHLEHEM OF JUDEA

You cannot get away from Bethlehem. The Old Testament could not; nor the New. Naomi had to return there; Ruth to go there. The native town of King David, and the Greater David. What an appropriate scene for this charming narrative of love and good-will!

Mark the small-town curiosity and the innocent gossip of the women over Naomi's return. It's a saddened woman who greets her old neighbors and insists that Mara, "Bitter," would now be a better name for her than Naomi, "Pleasant." The time would be April, for barley was the first crop to be harvested. It was a custom sanctioned by the Law (Lev. 19:9; 23:22), to permit the poor to glean, i. e., to gather up the leavings.

V. LOVE AT FIRST SIGHT

Ruth's hap was to get into the field of a rich relative of her dead husband's. In antiquity farmers lived in town and went out to their fields. Boaz thus goes out to his farm to see how the harvesting is coming on. The greeting that he and his workmen use is given (2:4). He is attracted by the beauty of the Moabitess. As soon as they tell him who she is, he remembers what he has been told of her goodness in standing by her mother-in-law. Praise and signal favors follow (2:11-18).

The appreciative Naomi, who doubtless had been on the lookout for a suitable husband for Ruth, as soon as she hears the latter's story, thinks to herself, The very thing! and begins to make plans to bring about the match. The modesty, free from servility, of our heroine, is described with charm and delicacy.

VI. BOAZ THE GO'EL

The Hebrew word go'el ("near kinsman") may be translated by our modern legal term "next of kin." It comes from a verb meaning "to claim," or "to buy back," or "redeem"; but the go'el is sometimes "the avenger." The idea of the go'el involves the sense strong in the Jew, of the obligations of kinship. Every man was in duty bound to support or avenge the cause of his family, or any members of that family.

If a Hebrew, for example, was compelled to sell a possession, it was

the duty of his nearest male relative to buy it, if he could (Jer. 32:8ff.). a man had been driven by misfortune to sell himself into slavery, his go'el was expected to purchase his freedom (Lev. 25:25). Thus the word and its derivatives become luminous figurative terms for illustrating salvation, the salvation of our Lord Jesus Christ.

Boaz' procedure becomes clearer

we remember that Ruth "went with the parcel of land to which she had become attached by her marriage with Mahlon, and which Naomi had now inherited" (4:5). One of the near relatives of Elimelech and Mahlon should fulfil the go'elship by purchasing the land and at the same time marrying Ruth. The actual go'el was willing to buy the land, but not to marry Ruth. Boaz was not only willing but eager to do both. So he formally assumed the go'elship by the ancient shoe ceremony described in 4:7-12. (In a modern Arabic form of divorce occur the words, "She was my slipper, and I have cast her off.")

The joy that Naomi as well as Boaz and Ruth found in this marriage and in the little Obed makes the ending of the story doubly happy. "On this page of the annals the truth is written that, though the Lord cared for Israel much, he cares still more for love and faithfulness, purity and goodness" (Marcus Dods).

Practical Questions for Class Discussion

- ¶ Show how "adventurous faith" (a topic) plays a part in the conduct of all the actors in this story.
- ¶ Is it not true that love, devotion and self-sacrifice are of necessity based upon faith? Others may not think that the loved one is lovable, but do (in faith). Men regard the wayward son as worthless, but the mother's faith thinks him worthy of endless self-sacrifice. The woman wonders at your devotion of time and money to Christ's church, but you have that much faith in Christ.
- ¶ Ruth and Naomi had each found marked traits of fine character in the other; they had also gained charity, begotten of understanding for the faults of the other. Doubtless in the early days of the Elimelech family's sojourn in Moab there was not a little "rubbing in" in the wrong direction on the part of both the Moabites and the Hebrew migrants. Naomi was then "Thou foreigner!" and they were to "Such queer people!" Presumably also, something of the proverbial mother-in-law, daughter-in-law accord! But as the two women journeyed Judeaward they were transformed—mother and daughter.
- ¶ This mutual understanding, that rarely fails to result in love (using the word in the right sense—meaning

least, appreciation), *must be the solution of the problem of world peace* for which we are all just now so fervently praying and eagerly striving. Familiarity breeds respect oftener than contempt.

In reading this fascinating story of Israel's long-ago rustic life, try not to get away from the Christian point of view. Ruth, like some other Old Testament characters, attracts us because in her so much of the Christian gospel is prefigured. In many senses the New Testament *illuminates* the Old.

Notes and Comments

"The loveliest idyll that tradition has transmitted to us."—*Goethe*.

"Thus this Moabitess by her faith and faithfulness not only stepped into position of affluence and honor, but she also became the great-grandmother of

David and thereby stepped into royal ancestry and into the infinitely more illustrious lineage of the Saviour of the world. Her crown is bright today and shines across all these centuries. We never can tell where faithful service is destined to go when it simply takes dutiful steps, however obscure and hard they may be."—*Snowden*.

"The Book of Judges, full of war and tumult; and the Book of Samuel, full of more war and tumult. Men hate and steal and lie and kill, until the heart is sick of the havoc which sin has wrought among men. But between these two books, as a beautiful valley full of flowers and fertile fields, and with a gentle brook singing down through the meadows, as often found between two mountain ranges, is the Book of Ruth, a wonderful story of love and holy character, filling all that part of the Old Testament with its fragrance."—*James Hastings*.

Teachers' Helps

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

RUTH: ADVENTUROUS FAITH

It was an amazing headline. At least it seemed so to me. It appeared on page 3, part 7, *Chicago Tribune*, April 1938. It stretched all the way across the top of the page, and here it is: "Criticism closes Secret—Musicians are Human beings." How strange that newspaper readers have to be told that musicians, though considered temperamental, are after all just like the rest of us.

"Oh, oh! She married an artist. Poor woman!" What is wrong with an artist? I have known three or four; they seem like splendid people to me.

What advertisers call the "typical situation of the commodity" develops about certain groups in our commercial, industrial, professional and social life. Let me cite a few: structural steel worker, fish-shark, Southern mill-hand, Negro chimney, university professor, politician, ivy-climber, clinging vine, mother-in-law. These and many other groups could just as easily be described definitely.

The statistician is often the object of ridicule. Statistics have been characterized as "a mathematical path from an unwarranted assumption to a foregone conclusion." Because some statisticians will prove what you want them to prove (provided you pay them for it), unthinking people put them all between critical brackets. Likewise with experts. It is a rash man who without protest consents to be called an expert. The expert is the man who has succeeded

in organizing his ignorance. He is a glib-tongued salesman of a dubious product with which he himself has only a speaking acquaintance. Thus the real humorists, and those who try pathetically hard to be funny, contribute to the understanding or misunderstanding of a socially useful group of people who have specialized at the expense of time, money and energy in learning about problems beyond the unaided ability of the facetious critics to comprehend.

Something like this is the vogue in certain circles about the mother-in-law. Jokes about mothers-in-law are as plentiful as roaches in a very dirty kitchen, and the jokes are deserving of the same kind of treatment that sanitary science suggests for the vermin. There can be no mother-in-law without a son-in-law or a daughter-in-law. Recently I read somewhere that when a woman goes to live with her married daughter, she really goes to live with her daughter's husband; and that when she goes to live with her married son, she really goes to live with her daughter-in-law. This is a delicate way of saying that the in-law aspect of such family situations outweighs in importance the blood aspects. There can be no justice in adjudicating such situations until the strengths and/or weaknesses of both parties are brought under scrutiny. There is just as much human nature to the square inch in a mother-in-law as there is in a daughter-in-law, or son-in-law—no more, no less.

In the story of today's lesson, there stand before us Naomi, Orpah and Ruth—mother-in-law and two daughters-in-law. It all affords a refreshing contrast to much of the drooling now current about marital relationships. The

incidence of marriage and death had brought these three fine women together. Famine drove Elimelech with his wife Naomi and their two sons from Bethlehem to Moab. One son married Orpah, the other married Ruth. By a stern fate, the three men died. Naomi hears that the depression is over in Judah, so she plans to return to Bethlehem. "Good-bye, Ruth; Good-bye, Orpah! You both have been good to me. I hate to leave you, but I am sure it is best for me to go back to my own land. May God bless you both. Kiss me now, I must be going."

You know the story. Ruth demonstrated the beauty of affection and gave the lie to the foolishness of estrangement between a woman and her mother-in-law. In the love of Ruth for Naomi, there are revealed companionship, complete identification, and conviction of the righteousness of the course chosen. Read Ruth 1:16, 17. Have you ever found anywhere more beautiful words?

It should not escape our notice that Moab and Judah were united. Ruth chose Naomi's God. She elected Naomi's country. She married Naomi's kinsman. From this union came a son, from whom, in the third generation, the great King David sprang.

Surely this story throws light on two questions:

1. What is the attitude relatives should take toward each other?
2. What is the attitude natives and foreigners should take toward each other?

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

RUTH: ADVENTUROUS FAITH

Those of us who have had members of our families widowed, or who have passed through this sorrowful experience ourselves, know something of the feeling of loneliness that this bereavement brings. Especially for those who have lived many years together in happy marriage fellowship, life then seems utterly dark, useless and hopeless. Naomi was in this situation. She felt there was no happiness or hope for her. To go back to her native land, and there pass the remainder of her days, with the pity—perhaps charity—of her former friends was the only thing there seemed possible for her to do. Three widows in one family! A sad outlook, indeed, for them all. Naomi, a widow in a foreign land, Ruth and Orpah, widows of foreigners.

We need to remember this dark background in order fully to appreciate what Ruth did. Speaking of backgrounds, the whole story of the Book of Ruth stands out against the dark background of the Book of Judges whose heroes we have been studying for the past month. Tucked in between Judges and Samuel, this delightful story of home life is a refreshing interlude be-

¹Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Personality*.

tween wars and rumors of wars. We are glad to glimpse Bethlehem and the fields around it in a time of peace. Peace seems to belong to that town of so many sacred memories to Christians; and memories of the first Christmas.

An adventurous person is one who is willing to endure hazards. Ruth was certainly that. In those days, much more than now, it was an adventure for a young woman to leave her home and make her own way among strangers, to earn her own living in a land where there was more or less reflection on the character of those who did menial work that brought them in contact with workers of the opposite sex. It is not easy for any save the more daring to thus launch out for themselves. I recently heard a missionary from China say, in referring to the claim that the Japanese need more territory to accommodate their rapidly growing population, "Yes, they do make that claim; but in all the years that Japan has held the island of Formosa, very few Japanese have settled there, though the climate is delightful. They have not cared to go to Korea or to Manchukuo, even though the government offers each family eight hundred yen (over three hundred dollars) to start them out. They do not want to go away from their homeland and their friends."

1. *Ruth had an adventurous faith in herself.* No girl with less than that would have ever attempted what she did. It is not too easy to care for a heart-broken, discouraged, poverty-stricken old woman, who has lost her entire family whom she loved dearly. Ruth had confidence in herself, and she loved her mother-in-law. Not all mother-in-laws are jokes. This affection is unusual. Someone has said that it is the only story of its kind in all literature. It certainly makes us think better of human nature.

2. *Ruth had an adventurous faith in Naomi.* She believed her husband's mother would not lead her wrong. The sequel of this story shows us how well that faith was justified. Naomi wanted to guard the character of this dear girl. She advised her to keep away from the young men workers, who might take advantage of her youth, beauty and unprotected state, and stay with the young women workers. She encouraged the efforts of Ruth to earn a living for the two women. This is well to remember. We know that sometimes old age is extremely critical of the efforts of young people.

3. *Ruth had adventurous faith in God and good people.* It helps a lot when things go hard, if we can only keep our faith in God and in one another. This woman firmly determined, at the outset, that "thy people shall be my people and thy God my God." She kept her trust, and that confidence was rewarded.

4. *She was willing to become a ser-*

vant. Like the Master himself, she took upon herself the form of a servant. There was no welcoming home opened to the sad Naomi and the foreigner who was her daughter-in-law when they arrived in Bethlehem. People came out of curiosity, when it was rumored Naomi was returning, but they soon lost interest when they found she was poor and had another poor one with her. But Ruth had no self-pity. She proved she could stand on her own feet. We wonder what those same neighbors said when she married the prize bachelor of the little town with all his money!

A Cuban boy came to the college at El Cristo. He said that at first he did not like to share in the work required about the buildings. Accustomed as he was to coat and tie, he did not like to work as a servant, and many times he was tempted to leave and get a good job in Havana. "However, very soon the preaching of the gospel, not only in word but also in the exemplary and self-denying lives of the teachers of the school, touched my heart and transformed my life. No longer did I feel humiliated at having to work as a servant among the other students. I had learned that Jesus, the Son of God, humbled himself to be the servant of all." Ruth the ancestress of Jesus learned this great lesson long ago.

The Lesson Illustrated

Ruth came unto her (Ruth 1:14).

It is related that when Benjamin Franklin was living in Paris this pleasant incident occurred.

One evening there was a great gathering of distinguished literary people at which Franklin was present. He was asked to contribute in some way to the enjoyment of the company. Drawing from his pocket a little roll of manuscript, he explained that in a very old book he had come across a very beautiful story, one which had greatly interested him. He said he would like to read the story to the company if they were willing, as his contribution to the exercises of the evening. He then read the Bible story of Ruth.

There was not one of those present to whom it was familiar, and no one had any thought of the source from which it had come. All were loud in their praise of the story, agreeing that it was the most charming pastoral they had ever heard, and all were eager to know the name of the book in which it was found. When Franklin told them the story was from an old book called the Bible they were amazed that a book so despised should contain any piece of literature so delightful.—J. R. Miller.

Thy God shall be my God (Ruth 1:16).

Mary Swail Taft, writing of life in India, has this to say about the "greatest sight in India." It was not Mount Everest, or the Taj Mahal. It was a

lone American woman physician, daughter of a university professor, living alone in one of India's sacred cities. In Brindaban, on the Jumna, thronging with garlanded sacred cows, chattering sacred monkeys, vile priests, temple women to the number of eight thousand—a haunting nightmare of a city—she was carrying on the work. We had taken tiffin with her. Never can I forget the good-bye as she stood on the veranda of the bungalow. It seemed so impossible to leave her there, lily-faced, lily-souled, in that cesspool of iniquity, with not a single one of her own race. She answered the unspoken thought, "But these are my people." Her life was a vow. With another she had said, "These people shall be my people until my God is their God." So the people called her *Sadhu* (a holy one); and when she lay sick unto death they hovered around the door, saying, "I will not speak; only let me see her." Such women have been called "God's jewels."

"THY PEOPLE—MY PEOPLE"

Thy people shall be my people (Ruth 1:16).

The history of the modern missionary enterprise repeats over and over the first part of this declaration of Ruth, and because missionaries have so completely identified themselves with those to whom they ministered, thousands have responded, "Thy God shall be my God." Adoniram Judson so identified himself with the people of Burma that he made only one visit to his native land in thirty-eight years. Miss Joanna P. Moore, missionary to the Negroes of the South for nearly half a century, requested burial in a Negro cemetery, that the people whom she served and who loved her might visit her grave unhindered. Dan Crawford gave twenty-five years of service to the people of the tall grass of Africa, until "thinking black" became second nature. After a single brief visit to Scotland and America, he said, "I am going back to my people and shall never leave them again." He died in Africa in 1926. The records of the Foreign Mission Society show more than one hundred missionaries in foreign fields who served from thirty to fifty years. Many of the younger missionaries, also, located in remote fields, become so accustomed to the use of the foreign language that they at first find difficulty in making addresses when home on furlough. The wife of one missionary tells how at family prayer her husband habitually and unconsciously lapses from English into Chinese.

Ruth came unto her (Ruth 1:14).

Ah, how skilful grows the hand That obeyeth Love's command. It is the heart, and not the brain That to the highest doth attain, And he who followeth Love's behest Far exceedeth all the rest.

—Longfellow.

LESSON 7. AUGUST 14

HOW THE USE OF LIQUOR AFFECTS CHARACTER

(A Personal Aspect of Temperance)

Proverbs 4: 10-23; 1 Thessalonians 5: 6-8

[This lesson written by Ulyss Stanford Mitchell, M.A., Th.D.]

Devotional Reading for the Opening Service: Psalm 1

KEY VERSE: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Proverbs 20: 1

Proverbs 4: 10-23

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go; keep her; for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness; they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it are the issues of life.

1 Thessalonians 5: 6-8

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.

the devastation of another's character or wellbeing: "It is better that a millstone were hanged about his neck and that he be cast into the sea . . . than that he should offend the least of these." The Ten Commandments are intended to safeguard personality by defining right relationships and the scope of one's loyalties. They just as truly forbid the exploitation of our fellow men.

The liquor traffic has through all time thrived upon the weakening of characters and the enslavement of the habituant. We are therefore uncompromisingly opposed to the liquor traffic, even to the including a pledge in our Church Covenant as a condition of membership: "We promise—to abstain from the sale and use of intoxicating drink as a beverage."

The Lesson Before Us

I. RESPECT FOR LAW AND ORDER
Prov. 4: 2-4

From historical records and your own observations, where do you classify the manufacturers and distributors of alcoholics in regard to law observance and public welfare? The record is not good. Since the days of Washington and the "Whiskey Rebellion" to this date intoxicants have been involved in almost every public scandal—bribery of voters and election boards and officials, intimidation, violence and disorder.

The vast fortunes of American and French brewery and wine families were systematically expended in evading and ultimately defeating anti-liquor legislation in the United States and Canada. They ran the coast-guard blockades, chartered ships, trains, trucks and airplanes, and bribed customs officers. They bought the favor of the press and influential persons to spread fallacious propaganda, they incited law violations, and even threatened open rebellion against the government if the Eighteenth Amendment was not repealed. Influential beer barons have paid their runners fabulous bonuses, cared for their fines when apprehended and corrupted our courts to effect releases. This is characteristic of the ruthlessness with which liquor interests disregard law.

"Statistics bear out the fact that four out of every five arrests for law violations involve the use of liquor, and that two out of three traffic accidents are traceable to drinking or drunken drivers" (Dr. Kenneth S. Kahlstead, assistant superintendent Indianapolis City Hospital,

A Bible Message for Every Day

Monday. Wise Counsel. Prov. 4: 10-13. The healing of an evil can come about only as we follow God, and he has ever denounced intemperance. Let us heed our Father's wisdom.

Tuesday. Warnings Against Evil Associates. Prov. 4: 14-23. Be not influenced by evil companions—but let your will be a factor in the building of their character.

Wednesday. Forming Good Habits. 1 Thess. 5: 6-8. Bad habits harm those we love as well as ourselves. Drinking in any form results in disaster to all who come in contact with the drinker.

Thursday. Humility and Sobriety. 1 Peter 5: 5-10. A helpful hand—not scornful disdain—together with the hope of salvation for all men goes far in building Christian character.

Friday. Sober-minded Leaders. Titus 1: 5-9. A leader who exemplifies his teachings commands great respect and has a far-reaching influence.

Saturday. Sound Teaching. Titus 2: 1-8. The scientific facts and truths now available cannot help but show any open-minded person the folly and disgrace of intemperance.

Sunday. The Righteous and Wicked Contrasted. Ps. 1: 1-6. The effects of alcohol leave their marks, not only physically but mentally—it cannot be hidden from either God or man.

At the Threshold of the Lesson

Character—the qualities that distinguish a person as good, bad or indifferent—the estimates attached to the individual by the community. A person of good character is (1) a law-abiding citizen, (2) wielding moral force in the community, (3) known for good habits, (4) disciplined temperament, (5) wholesome attitude toward life, (6) understanding and good judgment, and (7) refinement of language and character. Such a one generally enjoys (8) good reputation (the adverse sometimes due to evil traffickers who exact a price for one's conscientious opposition to wrong), and surrounds himself with wholesome friends and associates.

The church is concerned with character building—that is its business! We, therefore, consistently teach the importance of personal commitment to Christ as Lord and Saviour, and then the building within that life character and principles of conduct fitting to the Christian profession. Jesus had much to say about those who professed great righteousness at the same time denying him by unethical practices in daily dealings. "Woe unto you, hypocrites!"

The church of Christ must be concerned with any social evil or maladjustment which contributes to character breakdown. Likewise does Jesus condemn those who would contribute to

before Medico-legal Conference, December 4, 1936). Sex offenses, robbery and murder are definitely traceable to liquor usage, proving conclusively that alcohol does destroy respect for law and order. Strong drink is an anarchist against every form of government.

II. MORAL, INFLUENCE IN THE COMMUNITY

Prov. 4:18; 1 Thess. 5:5-8

The user of alcoholics flaunts the laws on the statute books because he has first violated the laws of decency in his own being. Alcohol paralyzes the will and moral controls, exaggerates the imagination, inflates the ego, and unleashes selfish cravings. Listen to this great authority:

"The chief personal and social danger in the use of alcohol is not drunkenness, disease and premature death, but the *disturbance of conduct* and the *inferiority of performance* in the ordinary situations of life due to the depression of the higher centers of the brain and the resulting removal of necessary and desirable inhibitions.

"The use of alcohol is the commonest factor in the letting down and weakening of self-control and discretion that leads to looseness in sex conduct and the acquisition of syphilis and gonorrhea" (Dr. Haven Emerson, Medical Staff, Columbia University, and former president of the American Public Health Association, speaking before a National Temperance Conference, Columbus, December 28, 1937). These effects made inevitable the loss of moral force and influence in a community by the drinker—personality disintegration, weakened will, lowered ideals and loose conduct, all the price of drink!

III. PERSONAL-SOCIAL HABITS

Habits do have much to do in shaping our destinies. Harmful habits often overrule other excellent qualities of a person, and result in failure. The best medical authorities in the world today regard liquor as habit-forming. "Three out of every ten regular users of alcohol become habitual drunkards" (Emerson). He also states that:

"Impairment of reason, weakening of will, of self-control and judgment, and loss of physical skill and endurance can be demonstrated as usual results of ingestion of alcohol in amounts well within the limits of its ordinary social usage" ("Alcohol and Narcotic Drugs," in *Journal of National Education Association*, September, 1937).

Good character is impossible without right habits.

IV. DISPOSITION AND TEMPERAMENT

The alcoholic passes through several stages of reaction. These may vary according to the frame of mind when drinking started, degree of fatigue, companions, and amount of liquor consumed.

It is not uncommon for the drinker to become irritable and violent. Hardly a daily paper that does not carry the account of a drunken murder or excessive cruelty.

Drink alters disposition, thereby contributing to antisocial practices. Statistics reveal that the vast majority of regular users are neurotics and psychotics, which would lead to the logical conclusion, either regular drinking makes one a neurotic or psychotic, or one (ten to two in the law of averages) takes to drink because one is neurotic or psychotic. An Oriental proverb, "First the man takes a drink, then the drink takes a drink, and the drink takes the man."

V. WHOLESOME ATTITUDE TOWARD LIFE. 1 Thess. 5:6-8

The true Christian sees life as a spiritual venture. Buoyed up with faith in the ultimate triumph of right, love and concern for his fellow creatures and a vital hope in salvation from evil, he faces the future unafraid.

The drinker, we are told, uses the cup as the shortcut to irresponsibility. Discouragement, "hard luck, or a nagging wife," may drive a man to drink—but not if he keeps his heart right with God, and his fellows. The Christian philosophy is the one hope that fortifies one against drink or the narcotic habit. "Whatever things are good—think on these things!"

A right attitude toward life offers so much of the worth while that there is no room for such hazards. It is unlikely that the drinker can continue his bad habit and still retain a winning outlook on life.

VI. UNDERSTANDING AND WISDOM Prov. 4:1-13

Character is conditioned upon intelligence—essential knowledge and the commonsense to use that information widely. "Hear the instruction of a father . . . know understanding . . . keep my laws and live."

Character cannot be built in a vacuum. God has given the human the capacity to think, know, judge, act. Right use of these means character growth.

Never before were so many scientific facts available regarding the harmful effects of alcohol on the body and mind as today. There is little excuse for any normal person to claim ignorance of this evil.

"Get wisdom . . . forget not . . . wisdom is the principle thing, therefore get wisdom. Exalt her and she will promote thee . . . bring thee honor." Is it not wise to refrain from experimenting with alcoholic beverages?

Character requires the application of "horse sense" in life-decisions. The deliberate choice to court disaster through drink reflects weakness of character, whether the motive be social conformity or an escape mechanism.

VII. LANGUAGE AND MANNER Prov. 4:20-24

Witness the transformation in language and conduct of the drinker first polite, well-spoken, but now smug, profanity, vulgarity and twaddle. A normally well-mannered fellow now becomes boisterous, insulting, sensual and inconsiderate of the feelings or comfort of others. Character graces are sacrificed to liquor! "Attend to thy words . . . they are life (or death) unto those that find them . . . let all thy ways be established ways." The user of liquor perverts the tongue and distorts mannerisms; therefore, this practice will be avoided by the caring person.

VIII. REPUTATION

If the use of liquor deteriorates personality, perverting the tongue, mannerisms, judgment, attitudes, temperamental personal-social habits, moral standard and citizenship observances, does it not follow that the user's reputation will be impaired? Which choose ye, a good reputation or the consequences of alcoholics?

IX. ASSOCIATES AND ENVIRONMENT Prov. 4:14-17, 19

Charles A. Lindbergh recently exclaimed: "Among all my trophies and medals, nobody has offered me a hip flask or a cocktail shaker." Why? Because he is known by the company he keeps. The selection of drinking companions and careless atmosphere invite temptation and raises the question of one's preferences. "Birds of a feather is still operative in social circles. Jesus by example taught us to mingle among the less-desirable for the single purpose of lifting them to a higher level. The order is reversed where the heart is not set upon God and godliness as the rule of conduct. Is it not the part of wisdom to choose our associates from the higher level as an added safeguard character? "A good name is rather to be chosen than great riches."

Practical Questions for Class Discussion

- ¶ List the reasons why persons become casual, regular, or hard drinkers. How large a part does "the fun drink" play, in either case?
- ¶ What is the best strategy one can employ in dissuading friends from drink without the danger of alienating their friendship?
- ¶ What civic project is our class willing to undertake in safeguarding the character of our citizens?
- ¶ Do your state laws permit local option? In the light of your present laws what seems to be the next logical step?
- ¶ Why do many prohibition fanatics see the cause of temperance great harm?

Which do you think is the stronger temperance method, anti-liquor legislation or scientific legislation regarding the harmful effects of alcohol?

Notes and Comments

Happiness—that quest of life which, when pursued, is rarely caught but which lives like a brother with him who pursues the normal duties of a useful life.

One of the specific functions of the Social Education Division of The American Baptist Publication Society is to provide free leaflets and suggestions for the best source materials on temperance information. Write for a sample packet or further information to 1701-1703 Chestnut Street, Philadelphia.

The liquor interests are employing new strategy, vocabulary and technique. We, too, must meet this evil with a new approach in presenting scientific facts both psychological and physiological, emphasizing spiritual motivation for right living and the employing of the best-known teaching techniques to interpret our point of view. Are we capable of *hating* the liquor business, yet

loving those ensnared in the traffic? Yet are there not certain persons engaged in this traffic for whom one can have no sympathy at all?

MORE ABOUT THE LIQUOR PROBLEM

Children and the Alcohol Problem. A pamphlet. 5 cents.

A packet of free material will be sent upon request.

Alcohol; Its Effects on Man. Haven Emerson. \$1.00.

Alcohol; a Program Unit. Bertha Rachel Palmer. 25 cents.

To Drink or Not to Drink; a Syllabus for Individual or Group Use. Sidney A. Weston. 25 cents.

The Liquor Problem; a Program Unit for Young People. Amy Blanche Greene. 25 cents.

The Effects of Alcohol on the Individual and the Community. Mrs. John S. Sheppard. Albany, State Liquor Authority. Free.

Publications and Reports. Federal Alcohol Administration, Washington.

All units listed above, with the exception of government publications, may be ordered from your nearest Publication Society Book-Store.

in attractive sociability, fail to portray the wife-beater, the quarrelsome ruffian, the youth inflamed with licentious passion, the man who has lost his job, the silly vomiting fool, or the wretched "Old Soak" in the gutter—products all of the liquor business.

These are hard times for most people, when every nickel has to be counted. Could there be greater folly than to expend one's limited resources upon a commodity that does harm rather than good? The man who thus expends his wages has that much less for food, clothing, rent and wholesome recreation. The purveyors of these goods lose much business because of the competition of the saloons.

Christian people believe in a God who cares, and at their best they care if people ruin their own lives and bring poignant suffering to their relatives and friends. We need to remember the spirit of the Good Shepherd who went after the lost sheep, and of the father of the Prodigal Son.

Our primary objection to liquor is not its economic waste, nor the physical and psychological injury which it so often entails, but rather because it is in opposition to the true and durable satisfactions of life. We are not so much concerned with proof texts against it, as we are with the fact that for most people it is an enemy to the type of life which Jesus taught and lived. It tends to lower ideals, and to besmirch character.

Consider how by teaching and example we may influence young people to more wholesome sources of social pleasure; how we may substitute other experiences than that of alcoholic stimulation; and how we may develop public sentiment to reenforce wise legislation for the restriction of the traffic in intoxicants.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

THE RELATION OF TEMPERANCE TO CHARACTER

The passage from Proverbs for the lesson today might almost be titled, "Age Speaks to Youth," or, "The Voice of Experience." The sage starts out with, "Hear and receive my sayings," and ends in the same strain. We older people must talk to youth today. I sometimes feel we have been a bit afraid of the wonderful self-confidence of our wonderful young people today. Perhaps we have not realized that much of the seeming self-confidence is based on a sense of their own lack and they assume an air to cover it up, "save their face," as the Orientals would say. They may not listen but our responsibility to tell them is not removed thereby.

Just previous to the writing of this article we have seen the wonderful come-back that a brave soldier has made in his fight for life. General Pershing

Teachers' Helps

In the Men's Class

Kenneth C. MacArthur, Sterling, Massachusetts

"No Speed, No Liquor!" is the wording of the automobile sticker now being used in Massachusetts as a sign that the lights and brakes of the cars so marked have passed inspection. The register of motor vehicles has wisely used this means of warning the public not only of the dangers of excessive speed but also of alcohol; not in the radiator but in the driver. In the nation which has more automobiles, both absolutely and relatively to the population, than any other in the world, it should be scarcely necessary to argue against the use of liquor on any other ground than that it impairs judgment, lessens caution, delays reaction-time and makes drivers reckless. The newspapers abound with counts of the tragic consequences of drunken driving.

Less frequently is it recognized that alcohol is often a cause of accidents because so many pedestrians have had "a few drinks," and so start across congested streets with scant regard to lights and to oncoming cars. (In 1937, 12.9 percent of all pedestrians killed had been drinking.)

The same considerations apply to airplanes, railroad trains, and all the complicated and swift-moving machines of modern industry. The avoidance of damage to property and, still more im-

portant, to human health and life itself, requires that operators of all sorts of apparatus abstain from the dangerous products of the brewery and distillery. "Thou shalt love thy neighbor as thyself."

The man who does not use alcohol does not wish to be uncharitable, or unreasonable, or to assume the "holier than thou" attitude, yet he cannot help feeling that the drinker is not only blameworthy on moral grounds, but that he also shows a fundamental lack of intelligence. The mass of evidence on economic, hygienic and intellectual grounds against "Old John Barleycorn" is impressive.

"Don't be a sucker!" is good advice for people who allow themselves to be misled by the conscienceless money-mad purveyors of alcoholic slow poison, who expend millions of dollars in advertising their wares as conducive to health, a clear head and a jolly, enjoyable life. It is a disgrace that so many other admirable magazines fairly drip with this sour stuff. An industry which is allied with gambling, prostitution and corrupt politics is a source of national ill-th, rather than of wealth, even though it does pay vast sums to governmental treasuries in taxation. Still vaster sums are lost through the inefficiency, disease, crime, vice and poverty for which the liquor interests are responsible.

The highly paid commercial artists who portray pretty girls and handsome young men tossing off their cocktails

was given up by all the great medical men who were rushed to his side. Yet at this writing he seems to be on the high road to recovery. Perhaps his temperate habits have saved his life. What does this old man say about this liquor question? Listen: "Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary, death to the seller, or maker, or both, as traitors, and the nation will suddenly find itself amazed at its efficiency and startled at the increase of its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, even greater than the bullets of the enemy."

About a year ago the Theodore Metcalf Drug Company of Boston celebrated its one hundredth anniversary. One of the proudest employees to share in that happy occasion was a man in the prescription department who had been there for fifty-six years. This man said at the celebration, "When Mr. Metcalf took me on, I told him I was never going to drink. I couldn't, for people's lives were in my hands." He has kept his word. "It probably has a good deal to do with the way I feel today," he said.

One of the W. C. T. U. publications has put in parallel columns another quotation from this Book of Proverbs and the findings of modern scientists. The set-up of this article will not permit the printing in double columns but you can pair them off for yourself. It might be effective to write them on the blackboard for the class if a board is available. Proverbs 23:29, 30, "They that tarry long at the wine . . . seek mixed wine (cocktails?), hath woe . . . sorrows; hath contentions; hath babblings; hath wounds without cause; hath redness of eyes." The scientists say, "Alcohol is a habit-forming drug and results in loss of judgment; causes ailments and misfortunes; impairs physical health; produces quarrels; causes foolish talk; makes a man feel in a fighting mood because of impaired self-control and judgment." Old men for wisdom!

Judge Joseph T. Zottoli of the Boston Municipal Court is greatly interested in temperance education. He quotes J. Edgar Hoover as saying that, "crime costs the United States \$20,000,000,000 annually." Mr. Zottoli is interested to find out what part alcoholism plays in this huge cost. Surveys by three different commissions show that the average physical age of prisoners in states' prisons and reformatories is twenty-three years, while their average mental age is only nine and one-eighth years. Pressing the inquiry further he finds that these prisoners are young mentally not because they were born imbecile but because they have had their mental growth "arrested." Further inquiry reveals that they came from homes that "broke" when the affected children were very

young; usually under seven years of age. Poverty and neglect led to delinquency, truancy, and then to arrested mentality. Without proper parental care, these children became "underprivileged" and wayward, and soon drifted into crime. The startling fact is that almost exactly half of these young men came from homes that broke because of alcoholic intemperance on the part of one or both parents. The judge says that it takes about seventeen years for a child of a broken home to ripen into a criminal. This means that those we have now come from homes broken in the prohibition period. We are stunned to think what it will be seventeen years from now when the "new crop" of underprivileged children now being abused and neglected by drunken parents will have ripened into criminals. Yet in face of these facts we have voted for more bar-rooms and other places to sell liquor.

There is a little book called *The Shadow of the Bottle*. On the back cover-page is a striking picture of an unkempt old man, leaning on one hand, in a drunken stupor. On the table in front of him is a half-empty bottle and a filled glass. Beside the picture is this slogan: "A satisfied customer of the liquor traffic." The liquor business never runs ads showing its "satisfied" customers. There's a reason.

The relation of temperance to character? Near relation.

The Lesson Illustrated

Take fast hold of instruction (Prov. 4:13).

The *Efficiency Magazine* of London in explaining why it refuses liquor advertising states that "There are enough drunken fools in the British Isles without trying to make more." Canadian Broadcasting Corporation has ruled against any liquor advertising on the radio, but permits privately-owned stations to accept wine and beer accounts if they do not contravene provincial or local laws.

The path of the just is as the shining light (Prov. 4:18).

Georgia last year held her prohibition law by a majority of more than 8,000. W. W. Gaines, chairman of the Consolidated Forces for Prohibition, says: "Georgia's victory has heartened the temperance forces all over the United States. Indeed, it has been called the turning-point in a new national and successful fight against the liquor traffic."

The tide is turning. We are on the way back. Let us look upward and onward. Let us sacrifice a bit more. Let us work a bit harder. Let us pray a bit more, and hold steady and greater victories are just around the corner. The voters are fast coming to realize that there is some use. The class might draw up a list of encouraging signs.

Render to Cæsar the things that Cæsar's and God the things that God's (Mark 12:17).

When Theodore Roosevelt became police commissioner of the city of New York there was great dissatisfaction among decent citizens because of poor character, inefficiency, and corruption of the police. Roosevelt met J. A. B. Wilson, a prominent Methodist minister on the street. "Here, Will," called Mr. Roosevelt; "you church people have been making the city resentful with your complaints because of character of the police service. Now we have fired all the rotten and incompetent that I could spot; but it's a good deal easier to fire bad men than it is to find good ones. It's up to you to tell where I can get them." "That's easy," replied Doctor Wilson. "Just ask the preachers of the city to send you men." "That's bully," answered Roosevelt; "the very scheme. Why didn't you think of that before?"

The preachers of New York did reply the men. These were honest, true Christian men; and the problem solved.—W. J. Hart.

Give me this mountain (Joshua 14:15).

What gave us Cromwell, Lincoln, Stonewall, Booth and McAuley? Wars, dark continents, city slums—places, every one of them? Mounts to be mastered by men with hearts that of Caleb.—Charles Reynolds Brown.

He wist not that the Lord had departed from him (Judg. 16:20).

Some time ago I came up from Puerto Rico. The ship that brought me was caught in a fearful storm. After it all over I asked the captain if a storm like that was not the thing he most feared. No, it was not. Such storms, he said, were common. I asked him in sailing to the north, an iceberg was the thing most feared. Again he said there were other things more to be feared. "What is it, then," I asked. "that you fear most?" "A derelict," said; "a ship that bears no compass, chart, no sailors, no commander; sails from no port, and to no port, simply drifts."—J. Wilbur Chapman.

KIM'S TEMPERANCE PLEDGE

Kim was a big Korean who worshipped Bibles, but he used to worship spirits and sacrifice a cow to them every year. When he became a Christian he cleared out of his house all the beer "nests," as the paper and rags he used were called. He stopped drinking strong drink too, and for a pledge tattooed each thumb.

"What for, Kim?" asked the missionary.

"So that if ever again I raised a glass of liquor to my mouth I should see spots and remember my vow," was his answer.

LESSON 8. AUGUST 21

THE CHALLENGE OF CHRISTIAN MOTHERHOOD

1 Samuel 1: 9-18; 2: 1-5

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 128

KEY VERSE: Her children arise up and call her blessed.—Proverbs 31: 28

9 So Hannah rose up after they had
en in Shiloh, and after they had
nk. Now Eli the priest sat upon a
nk by a post of the temple of the LORD.
10 And she was in bitterness of soul,
prayed unto the LORD, and wept sore.
11 And she vowed a vow, and said, O
of hosts, if thou wilt indeed look
the affliction of thine handmaid, and
remember me, and not forget thine hand-
d, but wilt give unto thine hand-
d a man child, then I will give him
o the LORD all the days of his life, and
re shall no razor come upon his head.
12 And it came to pass, as she con-
ted praying before the LORD, that Eli
ked her mouth.
13 Now Hannah, she spake in her
rt; only her lips moved, but her
e was not heard: therefore Eli
t she had been drunken.
14 And Eli said unto her, How long
thou be drunken? put away thy
e from thee.
15 And Hannah answered and said,
my lord, I am a woman of a sorrow-
spirit: I have drunk neither wine
strong drink, but have poured out
soul before the LORD.
16 Count not thine handmaid for a

daughter of Belial: for out of the abun-
dance of my complaint and grief have I
spoken hitherto.

17 Then Eli answered and said, Go in
peace: and the God of Israel grant thee
thy petition that thou hast asked of him.

18 And she said, let thine handmaid
find grace in thy sight. So the woman
went her way, and did eat, and her
countenance was no more sad.

2:1 And Hannah prayed, and said, My
heart rejoiceth in the LORD, mine horn
is exalted in the LORD: my mouth is en-
larged over mine enemies; because I
rejoice in thy salvation.

2 There is none holy as the LORD:
for there is none beside thee: neither is
there any rock like our God.

3 Talk no more so exceeding proudly;
let not arrogancy come out of your
mouth: for the LORD is a God of knowl-
edge, and by him actions are weighed.

4 The bows of the mighty men are
broken, and they that stumbled are
girded with strength.

5 They that were full have hired out
themselves for bread; and they that were
hungry ceased: so that the barren hath
born seven; and she that hath many
children is waxed feeble.

antiquity. The key to Samuel is his
mother Hannah.

The story is full of realistic human
touch, and pathetically appealing.
Who can help entering into her gladness
over her man-child's birth? So full that
in thankfulness to the Lord she promises
he shall be entirely His.

Times without number, through the
ages, it has been easier for fond mothers
to order their sons to country or Christ's
kingdom's service—or even to sur-
render them to God in death—because
they could repeat with Hannah those
words, "For this child I prayed . . .
therefore also I have lent him to the
LORD." And then the beautiful religious-
ness of the young Samuel! making us
think of the other Boy, of the New
Testament, down there at Jerusalem, also
in a Temple and about God's business.

The Lesson Before Us

I. THE HOME

It was bigamic, to be sure; but if
we have cultivated at all the historic
spirit; if we have the common sense to
make allowances for "other times, other
morals," that will not bother us. See,
moreover, what a testimony we have
here for the necessity of monogamy!
Two wives: jealousy, aching hearts,
trouble!

Yet it was a pronouncedly religious
home. Think how much, for example,
Hannah made of prayer. It was her
mainstay. In how true a sense Samuel
was a prayer-child! They were church-
going folks (1:3, 19, 21). It was con-
tinually back and forth between Ramah
and Shiloh.

So when the time came, the mother
was ready to contribute, consecrate,
her most precious thing, the darling
of her heart, to Him. We can im-
agine a whole lot more. For example,
how assiduously the Scriptures were read
and pondered in that home; and their
commands honored.

"So let our children be to God devoted,
In prayerful training from their birth
begin."

Jesus reminds us that you cannot
gather grapes of thorns or figs of
thistles. No more can you expect
godly men and women to come out of
homes where there is no prayer, praise,
church-going, Bible reading, sacrificial
giving and respect for God's holy ordi-
nances.

II. THE MOTHER

Intense mother love went into the
making of the great prophet. Such
mother affection as Hannah's—holy and

Bible Message for Every Day

Monday. Hannah's Vow. 1 Sam. 1:
1-18. It was really a covenant (agree-
ment) first she made with God. When
earnestly desire something, try pray-
for it with the promise that when
get it you will give it to Christ.

Tuesday. Hannah's Prayer Heard. 1
Sam. 1: 14-18. How do we know that
prayers are answered? Not by
getting something, but by finding our
lives changed. That was Jesus' assur-
ance in Gethsemane (Matt. 26:39).

Wednesday. Hannah's Thanksgiving. 1
Sam. 2: 1-5. Notice how full this
song is of the thought of the
LORD. She knows that he is the sole
cause of her joy. Do you and I talk
of this after the realization of greatly
increased blessings? Read also Psalm
113 and the Magnificat, Luke 1: 46-55.

Thursday. A Mother in Distress. 1
Sam. 7: 24-30. James says, "The effec-
tive fervent prayer of a righteous man
avails much." How would it be to
attribute mother for "man"?

Friday. A Mother in Sorrow. Luke
1: 1-17. A strange thing motherhood,
that it carries with it great burdens
as well as great joys. So mothers need
God's help and comfort more than
any other people. So they should be told
of Him!

Saturday. Praise of a Good Mother.
Prov. 31: 25-31. Worldly wisdom? (Vs.
26.) Yes, perhaps. It stands to reason,
however, that so discreet and character-
ful a woman will not be neglectful of
her own and her children's spiritual wel-
fare; and on that account will want di-
vine wisdom.

Sunday. Children a Blessing. Ps.
128: 1-6. Well, that depends! It de-
pends upon what you do with them.
There are those words of Ephesians
about bringing them up "in the nurture
and admonition of the Lord" (Eph.
6: 4). Then they will be likely to rise
up and call you blessed (Prov. 31: 28).

At the Threshold of the Lesson

The important part that good he-
redity, godly parents and home en-
vironment play in forming character
is universally recognized. Among
these influences mother counts most.
When you see greatness and goodness in
a man or woman, *cherchez la femme!*
Yes; the mother of that man or woman!

Samuel looms mightily in the Old
Testament: the last of the judges,
the connecting link between an old
order and a new in Israel, leader, re-
former, statesman; distinguished by re-
markable purity, honor and justice; he
is one of the outstanding characters of

wise, as well as fond, notice—could not fail to result in such a child, man, as Samuel. There is the traditional saying of Benjamin West's, "My mother's smile made me a painter." In Samuel's case it was prenatal love, even. A fact that should not be disregarded in accounting for the prophet's greatness.

We are discussing eugenics, birth control and related subjects so openly nowadays, that the point may be emphasized that Samuel was "a desired child." God's grace can hardly fail to rest upon the little one and all his after years when he is wanted, and prayed for, as eagerly as Samuel was.

III. THE BOY WHO WAS "LOANED TO GOD"

We never tire of the story of Hannah's consecration of her boy to God. It says, not that she gave, but that she granted, lent ("loaned," Moffatt) him to Jehovah. Your child may still be yours; you do not need to give him up; but God wants to borrow him, his services. The thought, too, may comfort the bereaved parent. The child who has died is still yours, only loaned for a little while to the heavenly Father.

It must have been hard for Hannah not to have the little fellow at home; but how proud she was to think of him as thus early beginning the sacred career to which she had devoted him! How happy she was, too, as down in Ramah she cut and sewed the little ephods (priestly robes, acolyte gowns) he wore!

"Into that garment how many loving stitches were set, how many times she kissed it when she folded it up, and how symbolic it was of the character her prayers helped to make in the son who grew up beyond the sight of her eyes, but never beyond the tender clasp of her heart" (Margaret Sangster).

IV. THE MOTHER'S SONG

"The Psalm (2:1-10) in which Hannah gave thanks for the great blessing vouchsafed to her is precious for itself and also because it was quoted so largely in Mary's *Magnificat*. This hymn is as exact a transcript of the swelling gratitude of a truly pious heart as her prayer before had breathed its bitterness of grief. Some there are who gladly come to their God in sorrow, but quite forget that the seasons of joy should be devoted to him as well. Hannah was evidently not of these, but one of the most spiritual pious characters of the Bible" (Grace Aguilar).

Practical Questions for Class Discussion

¶ Name some of the other famous mothers of the Bible, of history, that you have known.

¶ A certain mother belonged to my church, the father was a Roman Catholic. The latter's priest-pastor

said to me: "You might as well have the children for your Sunday school and church. A father doesn't stand any show with the children religiously."

¶ What about parents who endeavor to bring up a child "in the nurture and admonition of the Lord," only to have that child drift into an ungodly maturity?

¶ I should want to look a little closer into some of these cases, of the boy or girl who has gone to the bad from a Christian home. Has affection been tempered with a reasonable amount of kind sternness? Has the religious training been sensible, and free from cant?

¶ How greatly we need our Christian mothers, even after they are dead—or the memory of them—to keep us straight! Their words from the grave may be more potent than those they said to us in life.

Notes and Comments

1 and 2 Samuel originally constituted one book, as did 1 and 2 Kings. In the Greek Old Testament these four books are designated "The Book of the

Kingdom." The title Samuel does indicate authorship; it is a history Samuel and his times. His lifetime by some scholars been placed in years 1149-1059 B. C.

"God could not be everywhere, he made mothers."—Lew Wallace.

"One good mother is worth hundred school-teachers."—George Herbert.

The late Theodore Cuyler, distinguished Presbyterian preacher, told us that in his infancy his mother dedicated him to the Lord. She refused gift of the grandfather's law library when he was a little boy, saying, "won't need it; he is going to be a minister." When, years afterward, he presented a memorial window to his Brooklyn church, he chose for it a picture of Hannah and the child Samuel.

I give them to thy God—the God who gave thee,
A well-spring of deep gladness, to thy heart!

And, precious as thou art,
And pure as dew of Hermon, he will have thee.

My own, my beautiful, my undefiled
And thou shalt be his child.

—Felicia D. Hemans

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

HANNAH: GODLY MOTHERHOOD

Recently I read *Life with Father*, by Clarence Day. It is a delightful book. The son in the story tells about his initiation into the reading of the Bible. He read the Bible in French as well as in English. The author's comments effectively illustrate how we tend to confine God and his revelations to the routine of our own lazy thinking:

"It sometimes shocked me deeply to read it (my French Bible). Imagine the Lord talking French! Aside from a few odd words in Hebrew, I took it completely for granted that God had not spoken anything but the most dignified English. . . . In my English Bible, David was a fine Anglo-Saxon type, 'a youth ruddy and of a fair countenance.' In the French, he was a revolting little snip from the boulevards, '*un enfant blond, et d'une belle figure*.' Where my Bible spoke of the leviathan, the French said *le crocodile*, which ruined the grandeur and mystery of that famous beast. And where mine said, 'Behold now behemoth,' they said *Voici l'hippopotame!*'"

Formerly, it was the custom in religious meetings to "relate experiences" of a personal nature. I am always intrigued by the variety of ways in which emotional experiences have come to

people. Maybe our own spiritual weakness interferes with a full appreciation of the glow of Hannah's heart when she prayed to God for a child, and promised to dedicate him to the service of Jehovah. I am impressed by the seventeenth verse of the first chapter of Samuel: "So the woman went her way and did eat; and her countenance was more sad." What was the experience? There must have been an inner assurance. She was happy enough to eat and go home in expectancy.

Let us be careful, therefore, in judging other people's experiences by our own. We are inclined to scoff at that which is outside the territory covered by our individual psychological and religious moments. The soul is bigger than we know. Spirit is expansive and infinite. Only a mother can comprehend motherhood, and one mother can comprehend another mother's.

My pastor said not long ago: "Religion is the soul's high conviction wrought out of experience with God. Because there are differing convictions and differing experiences, we have different religions. The record about the godly woman, Hannah, shows us enough that she experienced God in the temple of Jehovah. She knew her way was going to be answered. She was away happy. In due time a son was born to the wife heretofore barren."

A very touching statement is

in the nineteenth verse of the second chapter: "Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." Yes, Samuel was given over from infancy to the service of God. But do you think mother could forget him? Not so, mother. The son Samuel was ever on her mind and heart. As her fingers plied the needle, her lips moved in prayer, and her heart beat in love to God and his little servant in the temple. Former Prime Minister Stanley Baldwin, in May, 1937, addressed The Youth of the Empire at Albert Hall, London. He said:

"I have presided over conferences of elder statesmen; you are a conference of youth, and of the youth of the Empire. I probably see before me in this hall potential statesmen, potential divines, potential poets, potential business men; in fact, the great men and women of the rising generation."

Poets, business men, statesmen—all need a motivation founded on justice, righteousness, peace and love. Always, motherhood has turned young life to God in prayer; and has been the nearest exemplification of the best qualities that human life affords. Hannah made Samuel a little robe and took it to him from year to year in the temple. May motherhood ever be like Hannah, who gave her son to God, but retained her love and solicitude for the growing boy, being in him the hope for a troubled world.

Before My Class of Women

Eora F. Sherwood, Salem, Massachusetts

HANNAH: GODLY MOTHERHOOD

Some women of the Bible are given scant attention and little record of their doings, but Hannah seems to be an exception. Two whole chapters to Hannah and a great number to her distinguished son, Samuel. Surely a great honor. Hannah was not a one-talent woman. We are glad the poem of First Samuel, second chapter has been kept for us. There are many high, holy and beautiful thoughts in it that compare very favorably with some of the psalms. In the first two verses of the poem Hannah changes from telling what God has done and is doing and begins to look to the future to tell what God will do for her to the ones who trust him and are faithful, but also to those who set themselves against his holy will. She becomes a prophet as well as a poet.

However, with whatever honors as a prophet or prophet this woman has been allotted, it is as a good mother Hannah who is rightly remembered. Sometimes we think it is impossible to be good (or happy) if our surroundings are not helpful. At such times it will be encouraging to remember Hannah's time. In the lessons of last month and this we have had glimpses here and there of

how things were faring in the promised land to which the Hebrews had so eagerly looked forward. Not so good. The people had settled down, more or less comfortably, and decided to just make the best of things. After all Canaanite girls were good-looking and Hebrew lads liked them even as in 1938. The religion of the natives did not ask as much as the religion Moses taught them. It was easy on them. There were good times to be had at heathen celebrations, and "everybody was doing it." In fact, things were really just about as bad as they could be. Not only was the situation in her world discouraging but the conditions at home were well-nigh intolerable. Sometimes we can stand it even if the world is all wrong if there is peace and harmony at home. Hannah did not have even that comfort. From morning till night she was reminded of her inferiority. And this hurt.

Many years afterward when things got too hard for God to have patience with, he sent a baby into the world in the care of a beautiful woman for a mother. Mary accepted the challenge and did her best. We would not wish to say Hannah was entrusted with as great a task as Mary, but she certainly was entrusted with the baby who grew up to redeem the life of the Hebrews of the period following the judges. Apparently a quiet home-body herself, Hannah poured all her intense love for God and for her country into this little son. And did he respond! Wait until we study his life next month!

Do women ever do such things nowadays? Within the lifetime of members of our adult classes there lived in China a woman. Probably to most of those who knew her, just another Chinese woman with a family, two of them being attractive girls. However, this woman was a Christian. When an upstanding young Chinaman came asking for the hand of one daughter she said he could have her on condition that he read the Bible daily. Wise mother. She did not say, "become a member of a Christian church." She knew that might be mere form for the sake of the reward. She said "read the Bible every day." The young man accepted the terms. The whole world now knows that when General Chiang Kai-Shek was imprisoned and many feared for his life, all the favor he asked was that he might have the Word of God to read. Madame Chiang says herself that her mother lived very close to God, and even she as a child recognized something great in her mother. Madame Chiang also speaks of the great influence her childhood training had on her though she at times rebelled against the strictness of it. This mother spent hours with God up in a third floor room of their house. When they asked her advice, she would say: "I must ask God first." They could not hurry her. Asking God was not spending five minutes of asking him

to bless her child. It meant waiting on God until she felt his leading. We feel that Hannah was that kind of a mother. In our own country where family discipline with regard to religious duty is so lacking it is interesting to have Madame Chiang say: "Like my brothers and sisters, I always had to go to church and I hated the long sermons. But today I feel that this church-going habit established something, a kind of stability, for which I am grateful to my parents."

How much do children owe to good parents? That will never be fully known. How much does the world owe to good parents? No one can tell. How great a contribution to the world can we mothers make? Sometime we may know but not on this earth. Good boys and girls and good men and women are the product of good homes, homes that are so filled with the spirit of kindness and real religion that the children absorb it rather than are taught it. Only yesterday a young person in our city said in leading a young people's meeting, "I think older people do not realize how much their example influences young people." This leader was speaking about bad examples, but good examples likewise greatly influence young people. Hannah trained and inspired her son to a great task. Godly motherhood does that.

The Lesson Illustrated

She prayed unto the Lord (1 Sam. 1:10).

When the Boy Scout movement began in America, a big camp had been arranged, which was to include the youngest—boys of eight years. At seven o'clock on the first evening, one of the little boys came to the one who was the chief for the time-being, and saluting, said: "Please, sir, my mother said if I came to camp I was to go to bed at seven o'clock." "Very well," replied the chief, "go to bed." "Please, sir," continued the boy, still at salute, "my mother said if I came to camp I must say my prayers." "Very well, my boy, say your prayers." "Please, sir," again spoke the young Scout, with his hand still raised. "I always say my prayers at my mother's knees; can I say them at yours?" The chief was so touched that he took the boy aside into the woods and there they prayed together.—*Bishop Taylor Smith.*

I will give him unto the Lord (1 Sam. 1:11).

A great teacher, Prof. George Wilson, of Edinburgh, Scotland, who succeeded in putting himself into the life of his students in a marvelous way, in spite of the pain that tortured him all through his professional life, liked to tell lovingly of his debt to his mother. One of his first memories was of the evening visits made by her to the bed in which he slept with his twin brother. As she bent over the boys she would whis-

per the prayer of Jacob: "The God who hath fed me all my life long unto this day, the angel who hath redeemed me from all evil, bless the lads!" (Gen. 48:15, 16.) George was fascinated by the words, which he heard one night when the mother thought he was asleep. After that he used to lie awake pretending to be asleep, that he might hear her

earnest prayer. The thought of the petition so often repeated was a benediction to him throughout his life.—*John T. Paris.*

The God of Israel grant thee thy petition (1 Sam. 1:17).

A dock laborer in the North said recently: "We chaps know precious little

about religion; we take no particular stock in it as a whole; but there is a woman whom our whole gang believe in, and she can say anything she likes to us." "Why?" asked a bystander. "Because," he replied, "she gets her prayers answered; and we often send messages to her, saying, 'Tell the mother to pray.'"

LESSON 9. AUGUST 28

ELI: THE CHALLENGE OF CHRISTIAN FATHERHOOD

1 Samuel 3: 11-14; 4: 12-18

[This lesson written by Kenneth C. MacArthur, A.M., B.D., Sterling, Mass.]

Devotional Reading for the Opening Service: Galatians 6: 7-10

KEY VERSE: "Train up a child in the way he should go."—Proverbs 22: 6

3:11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

4:12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And

when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

of Absalom. "How sharper than a serpent's tooth it is to have a thankless child!" (King Lear.) When love repaid with selfishness, the parents in bitter anguish. So the father of the Prodigal Son must have suffered when his boy was wasting his substance in riotous living.

Sunday. The Law of the Harvest. Gal. 6:7-10. Paul here, in one of his infrequent agricultural metaphors, employs the familiar idea (Job 4:8; 2 Cor. 9:6; Cicero *de Orat.*, 2:65) that there is a natural law in the spiritual world. The results of selfish living are contrasted with those which come from living for the ideals inspired by the divine Spirit.

At the Threshold of the Lesson

Baptist churches have labored under a certain disadvantage in comparison with churches which practise infant baptism. Like them we have recognized the solemnity of marriage and death, but most of us have failed to impress upon young parents the religious significance of birth. The growing custom of the dedication of infants in our churches, a wholesome influence upon parents, finds a scriptural basis in this story of Samuel, who was consecrated to the Lord. The mother of Chrysostom regarded her boy as a "loan," lent to the Lord. Monica influenced Augustus and Mrs. Samuel Wesley, although with the care of her eighteen children, talked with each of them alone, at least once a week about spiritual matters.

Yet such dedication by the parents is not enough. The hour must come for each young person when he must choose for himself. So Homer made Telemachus, as a youth, suddenly assume to his responsibility to find his father.

There are two types of conversion. The first is the dramatic, or spectacular, marked by a sudden change and excited by Paul, Augustine, Bunyan, and numerous converts of rescue missions in our own day. The other type is gradual and represents evolution rather than revolution. Samuel, Jesus, the Reformation, and many a fine Christian in modern life show this type. These

A Bible Message for Every Day

Monday. Eli's Sons Unrestrained. 1 Sam. 3:10-14. The boy hears a terrible message of the doom awaiting Eli and his family, which he must announce to the kind old man. Eli, religious and moral though he was in his own life, bears a crushing burden of responsibility for the guilt of his sons—because he had not turned them from their evil ways.

Tuesday. Defeat and Death. 1 Sam. 4:12-18. A vivid picture of the fulfillment of the grim threat against the house of Eli. The report moves to a climax: "We are defeated; we have suffered terrible losses; your sons are killed; and worst of all, the sacred ark has been captured by the heathen."

Wednesday. Denying Responsibility for Others. Gen. 4:9-13. Cain tells a lie, then sneers at the idea that he is accountable for his brother. How many selfish people there are today who just do not care for anyone else! They say, "I should worry," or "Let George do it." They deliberately cut themselves off from the organized life of society, with

its interdependence. They make themselves outlaws from "the blessed company of the faithful."

Thursday. Acknowledging Responsibility for Others. Exod. 32:30-34. Moses identified himself with wicked Israel and was so deeply moved by their sin that he was willing to be excluded from God, along with his people, if they could not be forgiven. We think of the Christ who made himself one with humanity, "bare the sins of the whole world."

Friday. Duties in the Home. Col. 3:18-25. We must demonstrate the practicability of Christian principles in the home before we can expect business and government to adopt them. If our families are to be the working models of the kingdom of God, husbands must not be cross with their wives and fathers must try not to get on the nerves of their children. The motive of serving Christ will help us in all these household relationships.

Saturday. Sorrow for a Wayward Son. 2 Sam. 18:31-33. David's heart was broken when he learned of the death

ons have grown up in the love and fear of God.

The story of Samuel shows parallels to the story of Jesus. Hannah's psalm of rejoicing, which was doubtless expanded in later times to apply to great occasions of victory, is represented in the New Testament by the *Magnificat*. Samuel 2:26 is copied in Luke 2:52. His last verse is the basis of the 4-H movement and suggests the normal development of a wholesome child. Jesus likewise grew to be a prophet and leader of men, but we need also to note the marked difference between Samuel and the Lord. The Old Testament prophet slew Agag in pieces before the Lord. There is a marked growth in the conception of God between the historical books of the Old Testament and the Gospels.

We need to recall that a prophet is not primarily a foreteller but a forth-teller; that is, one who speaks for God. Samuel and the unnamed man of God in the latter part of the second chapter are like spokesmen for the Eternal.

Throughout this story there runs a thread of destiny. As in the Greek tragedies, in "Macbeth," and in the story of Ahab and Jezebel, we have the grim motif of a curse which moves inexorably to its fulfillment. The judgment of the Eternal comes to pass on the wicked sons of Eli. Hophni and Phinehas had sown their wild oats, they reap the harvest of destruction. The wages of sin is death."

History records the far-reaching influence for evil of corrupt religious leaders. The Renaissance cardinals, and especially Pope Alexander VI, set an example of vice in high places. It has been said of the latter that hell itself gaped when he died. Such men, like a rotten apple in the barrel, spread decay to many with whom they are in contact.

The Lesson Before Us

I. THE CHILD SAMUEL

Josephus, the Jewish historian, tells us that the child had just completed his twelfth year when the word of the Lord came to him. Again we are reminded of Jesus, when at the same time he gave himself to his Father's mission. This familiar story has led to charming pictures, like the well-known one by Sir Joshua Reynolds. It also inspired the lovely hymn by Burns, set to music by Sullivan. "Hushed was the evening hymn, the temple courts were dark." It should by all means be sung in the church school when this lesson is studied.

We may picture to ourselves the little boy busy about the care of the sanctuary—which was probably a tent, before this was long before the building of Solomon's Temple. His longing for his good mother was probably only partly satisfied by her occasional visits, when she brought him new clothing. He lived only twelve miles from Shiloh,

so he may have seen her more often than once a year.

The word *ephod* probably means here an ecclesiastical garment; though sometimes it is used for a religious object that could be carried from place to place. The little boy is willing and obedient to run on errands for the old priest. He must have been shocked at the terrible message which he is called upon to deliver to Eli.

II. THE WICKED SONS

In striking contrast to the innocent boy are Hophni and Phinehas, who are gluttonous, avaricious and irreverent. They took a larger share of the sacrificial flesh than was customary, and laid themselves open to the charge of sacrilege because they took it before the Lord's portion had been burnt on the altar. According to our English version—though not to the Greek Old Testament—they were also guilty of flagrant licentiousness. The proverb, "Like priest, like people," shows the effect of corruption on the part of leaders. There are always plenty of people who are glad to be justified in wrong conduct.

III. ELI

Here is the picture of a good and amiable man who shows a fatal defect in his character. He is foolish, inefficient and weak. Although he knew of his sons' sins, he did nothing effective to restrain them. One is reminded of the story in 1 Kings 20, of the man made responsible for another, who reported, "And as thy servant was busy here and there, he was gone."

Parents often entirely lose their influence over their children. Are at times over-indulgent and at other times too harsh in their punishments. We must recognize that Eli humbly accepted a reproof from the mouth of the boy whom he knew was destined to take his place. He exhibits an admirable absence of envy or jealousy. How hard it is for us to be replaced!

A minister today might well profit from Eli's example, and not criticize his successor, nor interfere in a former parish. Furthermore, imperfect though Eli was as an instrument in the hand of God, he was used to lead the child to the knowledge of the Lord. This is the privilege of the Sunday school teacher, and God can use us to help our pupils to make the transition from hearing about God himself.

Eli illustrates the need for loving the Lord our God not merely with the heart but also with the mind and the strength. We need truth, that is, fidelity to moral principle, as well as grace and tenderness.

IV. DOOM UPON THE HOUSE OF ELI

The Philistines, who are supposed to have come originally from Cyprus, occupied the maritime plain of Palestine. They gave to the country the name

which it still bears. They were continually pressing up into the hinterland against the Israelites. Eli's sons as leaders of the people went out to battle against them, carrying with them the sacred chest, or ark, with its holy relics. They believed that it would save them out of the hand of the enemy.

In their superstition they exalted the symbol above the reality. They met with a decisive defeat. This story gives us a picture of the people who waited at home for tidings of the battle. A runner comes with his clothes rent and with dust in his hair. His very appearance bespeaks mourning for the dead or a national calamity. The wails of the bereaved arise from the stricken town.

When Eli, ninety-eight years old and blind, hears the grim message, with its climax that the ark of God has been taken, he falls backward off his bench and dies of a broken neck and a broken heart. The same day his daughter-in-law dies in childbirth, naming her infant, "The glory is departed!"—*Ichabod*.

Practical Questions for Class Discussion

- ¶ The importance of training, in education, in athletics, in business, in military life, in character development and in personal religion, is generally recognized. What are you doing, as a parent, or as a church school teacher, to train up your children in the way they should go?
- ¶ Do you think God is still calling children to himself? Can we help bring them unless we, too, have answered the call?
- ¶ Does God still speak to children through older people?
- ¶ Have you a parents' class connected with your church school?
- ¶ Do you know of any case where family happiness has been spoiled by jealousy and sneering, as in the case of Elkanah's household? Recall that Hannah turned her daily irritation to a religious use and that it led to prayer on her part.
- ¶ Have you been very careful of your children's clothing, diet, manners and education—but neglectful of your duty to surround them with spiritual influence?
- ¶ Why was the little boy not afraid of the dark? Was it because he slept beneath the shadow of the Almighty?
- ¶ The Greeks had a special word for the pleasure which comes from telling bad news. Was little Samuel happy in delivering his message to Eli? What do you know of the cowardice of not speaking the needed truth?
- ¶ How is it that good parents today sometimes have evil children? Are

parents always to blame when their sons and daughters go wrong?

¶ What responsibility rests upon church school teachers for children who are sent to Sunday school in order that the parents may read the paper and listen to the radio?

¶ How far should the father go in indulging his children when he knows that criticism or rebuke may provoke a family quarrel?

¶ How does God speak to us today? Consider the Bible, the church, parents, Christian friends, sorrows, disappointments, conscience, history, art, music, nature, a sense of direct revelation.

Notes and Comments

Ears shall tingle—the hearers shall be both astonished or alarmed. **Sons of Belial**—depraved or lawless persons.

"Boys and girls must keep their ears open, and their hearts open, to hear what God has to say to them, to see what he has done for them, and to find out where they can lend a hand."—*Edward Everett Hale.*

"The best safeguard of a young man is a perfectly open and affectionate relation to his parents."—*LeBaron R. Briggs, former dean of Harvard College.*

The Israelites who put the ark in the place of God are like those patriots who make the flag an object of worship and those Christians who made the church-building, or baptism, or a doctrine, or a crucifix—to come before their recognition of spiritual values.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (J. M. P. Smith has "to do justice and to love kindness").

dren is frequently just as valuable that of Mr. Selim, the Arabian barber and Mr. Canfield, the Williams and graduate in the economics of nature.

Eli's sons were bad. Eli's influence failed to register with his own flesh and blood. There is a happier side to the picture. The faithful old Israelite judge (Eli was ninety-eight years when he died) communicated his faith and devotion to the growing Samuel. "And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground."

Maybe it was just as hard in those days to know the right course to pursue in parental guidance as it is now. There is no detailed rule-book worth near as much as the inculcation of sound principles of faith. Obviously, Eli recognized his responsibility. The true course of action is often hard to find. I think I see justification for the statement in 1 Samuel 3:1—"And the word of Jehovah was precious (rare) in those days; there was no frequent vision."

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

ELI: RESPONSIBILITY FOR OTHERS

A strange contrast, this lesson of last Sunday's. In one a devoted mother is carefully bringing up her children to give to the service of God; in the other an easy-going high priest allowed his sons to grow up a disgrace. The story of Hannah made a notable record of public and religious attainment. The children of Eli, disgustingly immorally ended their lives with not a good thing to their credit. Every teacher should read the last twenty-five verses of the second chapter of First Samuel to realize anew the enormity of the sin of the sons of Eli. We note first, they were irreligious (vs. 12); they stole parts of the offerings; they chose meat which the people had not given to the Lord; and they even committed immoral acts with the women serving at the door of the tent of meeting. Interspersed with the horrible record of the sons of Eli are references to the pure and admirable character of the young lad Samuel. What made the difference between these three? Less than we think it was just Eli's bad luck to have two evil sons, the writer tells us plainly that the Lord blamed Eli (vss. 29, 30). Surely there must have been something wrong with family discipline.

1. *Responsibility as a parent.* A Patri has a very helpful little article on Sunday school and children. He discusses the question of sending children to Sunday school even if they do not like to go. After rehearsing all the stock objections people make about poor equipment, teachers, etc., Mr. Patri goes on to insist that poor as our schools are, they should be supported both by adults and children because Sunday schools are the first stage of

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

ELI: RESPONSIBILITY FOR OTHERS

It is not true that there is a black sheep in every family. It is sadly true that a son or daughter occasionally goes awry in a family that to all appearances teaches and exemplifies the way of righteousness. Now and then a life-time of fatherly and motherly solicitude and love has such poor results as to justify the thought that if you train up a child in the way he should go, when he is old he will—do as he peculiarly pleases. Such a thought is altogether cynical. You and I much prefer to take refuge in the proverb, "The child is father to the man." The Key Verse for today is really a golden text.

I have a temptation to discuss a contemporary theory of child-training. Crassly stated, it embodies the idea that self-expression is the way to development. Too much restraint is bad. It seems that we of the older school have been putting too many minus signs in the consciousness of our youngsters. What the youngsters need now is more plus signs and multiplication signs. Do not inhibit the little rascals. Give them rein.

I am not going to yield to the temptation to discuss that theory. In the first place, I do not know much about it. In the second place, I am a grandfather (twice) and everybody knows that grandparents and aunts habitually do the wrong thing in the presence of any relative under three years of age. As for me, I plead guilty. I lean too much toward the self-indulgence idea. I know full well, however, that training up a

child in the way he should go is bound to involve a judicious amount of restraint.

Who does know how to exercise parental responsibility accurately, judiciously and successfully? It generally is the person who has no children of his own. I recall the old Arabian proverb to this effect: "It is God who makes the grass grow, but only Selim the barber can tell how it is done." Now what is significant about that bit of Oriental wit? Two things, so it seems to me.

One of the things has to do with the well-known tendency of the barber to talk. Most any wielder of the tonsorial scissors clips off bits of hair and bits of wisdom (or foolishness) at the same time. Evidently this was a primitive trait. Anthropologists should study this social phenomenon. Maybe our universities ought to be set up in barber shops.

The other thing of importance about the proverb is the implication of knowledge and ability on the part of one in a sphere of activity far removed from his own legitimate domain. The barber would fain explain nature and lend assistance to the consummation of the processes thereof. I am reminded of the story told about Mark Hopkins when teaching theism in Williams College. Canfield (later a great educator) was then a student. He ventured the statement that the work of the Creator could have been improved upon in some respects. When President Hopkins called for a bill of particulars, young Canfield replied that, had he been there, he would have killed off all the flies and mosquitoes, and arranged to have oranges and bananas grow farther north.

The advice given about raising chil-

to the church, the institution that to foster and maintain the spiritual of the community. He has small fort for the criticizers of the church or those who stay at home and with- from its activities. He says two stand out in this situation. Chil- need spiritual stimulation toward a life. Parents must do the greater of the stimulating through their example. Sending children to ch and Sunday school while staying some themselves does not work. dren obey the force of the attitudes those about them, not their com- ds. Unless these spiritual attitudes stimulated, fed, encouraged to full er the life of the individual is ted. It looks as if that was just t happened to Hophni and Phinehas. may have told them to do right, but really did not mean it and his ex- le told the boys so.

Responsibility as a priest. The New ament teaches that we are all priests, that also coincides with the doc- s of our Baptist denomination. ce this cloak will fit us. One of the ng irreligious acts was the approp- ing of parts of the people's sacrifices the unlawful use of the priests' ly. What belonged to God was a for their own use. Here is a did opportunity for the teacher to s home the seriousness of the wrong of that which should definitely be- to God. The priest had a certain ance from the offerings. These men ed more than their share. That is ly what modern Christians are do- when they use all their possessions themselves and disregard God's por- Our highest responsibility is our toward God's kingdom; "Seek ye his kingdom."

Results of failure. Three items are essed on us. First, "Them that r me I will honor, but they that se me shall be lightly esteemed" am. 2:30). Dr. W. G. Blaikie calls one of the grandest sayings in the ture. "It is the eternal rule of the lom of God, not limited to the days of Hophni and Phinehas, but like the of the Medes and Persians, eternal e ordinances of heaven." We all to be well thought of. Then let us ure up well to our religious respon- ies. Secondly, there is a severe ncrement in the fourteenth verse of ird chapter that to the end of time, ng that men can do in the way of ce can atone for the sins of Eli's e. This is an arresting thought, some sins are beyond any human y to make right. Perhaps it will us to think more than once if we e how terribly serious are sins of gion and immorality. In the third Eli was told that his family would a that generation (1 Sam. 2:31-34). pect that some of the perplexed service workers would look with val on the ending of sinful, anti-

social families, such as that of Eli. Cer- tainly many of the difficult cases are caused by similar sins, passed on to the following generations.

Now that we have seen the hard side of responsibility as shown in this family, let us look at the other side and see what a *good family* may do for the world. Every young person who grows up and marries becomes a link in a great chain of human beings. That chain reaches far back into the past and may reach forward far into the future. Ed- win T. Dahlberg speaks of seeing a graph of the family circle of one Johann Edgren who lived in Sweden in 1724. Starting with Edgren and his wife, the first circle shows their three sons and one daughter. Other circles represent succeeding generations until in 1923, seven generations totaled five hundred and sixty persons; in direct line, two hundred and ninety-one boys and two hundred and sixty-seven girls. Among them were scores of distin- guished educators, soldiers, and pro- fessional men. One general helped to win the Civil War and others were in- strumental in founding churches and the- ological schools in this country. Truly a family is a wonderful power for good or ill. Would you like to have yours cut off? What are you doing to make it worth continuing?

The Lesson Illustrated

The sin of the young men was very great (1 Sam. 2:17).

God's plan is always best for us—the plan that will bring us the most happi- ness and blessing in the end. But some- times we are not willing to follow his plan.

"I want my coat shaped so," I said to the tailor.

"It is not according to the pattern; it will not make a good job," said the tailor.

"But I want it so."

"Then, my dear sir," said he, "you must cut it yourself, or find another tailor."

So I tried to cut it myself.

"I want my life shaped so," I said to God.

"It will not be well for you," said God. "It is not according to my law."

"But I want it so," said I.

"Then, my dear son, you must shape it yourself."

So I tried to shape it myself.—*Bolton Hall.*

Them that honor me I will honor (1 Sam. 2:30).

Ned took his Cousin Grace to keep him company while he worked at a job he had to perform.

"I don't think you're doing your work very well," she said. "It looks to me as though you were slighting it."

"That's all right," laughed Ned. "What I'm doing will be covered up."

"But isn't that cheating?"

"Maybe it is, after a fashion," an- swered Ned; "but it isn't like most cheating, you know."

"That's not the way to look at it," said Grace. "If it's cheating, it's cheat- ing."

"But the man doesn't know about it," said Ned.

"He may not," said Grace, soberly, "but God will. You can't cheat God."

Ned stopped work and went to think- ing. Presently he said, "You're right; I'm glad you said that, Grace. I'm go- ing to begin over. There shan't be any cheating this time."—*Herald and Pres- byter.*

Recent Books

Order All Books from The American Baptist Publication Society

ALICE-ALL-BY-HERSELF. By Elizabeth Coatsworth. The Macmillan Company. 1937. 181 pages. Price, \$2.00.

Here are the delightful adventures of a very appealing, very real little girl who lives in Damariscotta, Me. Miss Coats- worth has become too well established as one of our best writers of children's books for us to need to say more than this book is in her most delightful style. (Ages 8-12.)

A HISTORY OF RELIGIOUS ARCHITEC- TURE. By Ernest H. Short. Macmil- lan. 1936. Illustrated. 304 pages. Price, \$3.50.

A revised edition of a history of re- ligious architecture that sold for \$7.50, this book presents a trained historian's interesting and authoritative story of the development of ecclesiastical buildings. Sixty-four full-page illustrations cover a wide span of time and civilizations, ranging from a primitive sanctuary of Burma, through the Central American seats of Mayan worship, to such colossi of Christian architecture as the Cath- edral of St. John the Divine, in New York City.

WORLD CHAOS OR WORLD CHRISTIAN- ITY. By Henry Smith Leiper. Chicago. Willett, Clark and Company. 1937. \$1.50.

As the subtitle indicates, this is a "popular interpretation" of the two con- ferences, Oxford and Edinburgh. Doc- tor Leiper, who is secretary of the American Section of the Universal Christian Council for Life and Work, and who was intimately associated with the preparatory work for the confer- ences, as well as an active participant, is peculiarly well fitted to interpret these epoch-making gatherings. In his attrac- tively written book the proceedings of the conferences, the mood which they reflected, the way in which they worked and the substance of their findings are put in brief compass.

An Order of Worship Service

(MERELY SUGGESTIVE)

OPENING MUSIC. Piano, organ, or orchestra.

The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Worship the Lord in the Beauty of Holiness"; "For the Beauty of the Earth"; "Fling Out the Banner!"; "O Come, All Ye Faithful!"

RESPONSIVE READING. Ephesians 6:10-18.

Superintendent. Be strong in the Lord, and in the power of his might.

School. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Superintendent. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

School. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Superintendent. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

School. And your feet shod with the preparation of the gospel of peace.

Superintendent. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

School. And take the helmet of salvation and the sword of the Spirit, which is the word of God.

Superintendent. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

HYMN. Suggested: "Standing On the Promises of Christ My King"; "Be Not Discouraged, Whate'er Betide"; "Jesus Is All the World to Me."

SCRIPTURE READING. Suggested: Ephesians 4:1-16; or Philippians 3:1-16; or Galatians 5:1-14.

SPECIAL EXERCISES, such as birthday offerings, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Sing Them Over Again to Me"; "Hark! the Voice of Jesus Calling"; "Joy to the World! The Lord Is Come."

PRAYER (by one of the teachers, the pastor, or a visitor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

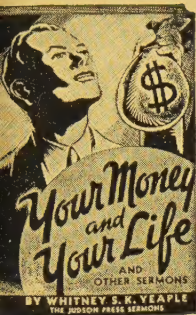
SECRETARY'S REPORT.

HYMN. Suggested: "O Master, Let Me Walk with Thee"; "I Am Coming to the Cross"; "Crown Him with Many Crowns."

BENEDICTION. Mizpah, or Numbers 6:24-26, or Hebrews 13:20, 21.

Recent Books

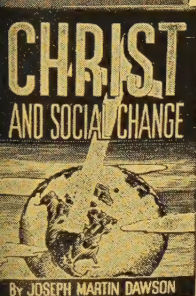
FROM THE SOCIETY'S PRESS



Your Money and Your Life

By Whitney S. K. Yeaple

Chapters that form a valuable textbook on the money question in the church, and sermons that offer inspiration for every-day problems. An uplifting, practical book. **\$1.00**



Christ and Social Change

By Joseph M. Dawson

"Here is a book you will wish to read—sane, sensible and serious, on one of the important questions before the church. The author believes the church has a social mission, and points out her responsibility on such subjects as war, family, social change and control of leisure by the church."—*Evangelical Messenger*. **\$1.50**



Forward Through the Ages

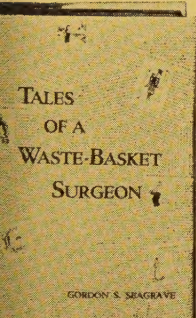
By Jesse Rodman Wilson

The activities of the Christian church in winning non-Christians to Christ, from the time of the apostles down to the present, are set forth in a brilliant survey. Some of the outstanding missionaries are characterized; the work is evaluated, and present-day missionary problems are constructively discussed. **\$1.00**

Tales of a Waste-Basket Surgeon

By Gordon S. Seagrave, M.D.

What is the work of a missionary, and in particular of a medical missionary, in a country like Burma? It is everything under the sun. And the story of it is of absorbing interest. It is, too, an appealing defense of medical missions. If you think missionary books are just another thing, or dry, try this. **\$1.50**



Making Marriage Christian

By Strother A. Campbell

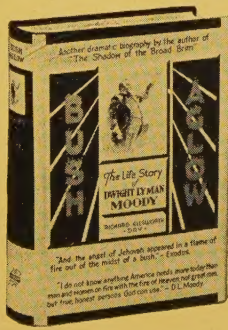
A handbook on modern marriage. Its style is informal, modern, interesting; its advice practical, sound and definite. Doctor Campbell knows people and he is keenly aware of today's problems. **\$1.00**



Bush Aglow

By Richard Ellsworth Day

A chronicle that lives with the dynamic, evangelistic spirit of the great commoner of Northfield, set forth by the masterly hand of Doctor Day, biographer of Spurgeon. **\$2.00**



Youth Marches

By Daniel A. Poling

Says Dr. Charles M. Sheldon, "If anyone in America knows the real heart of youth it is Daniel A. Poling." With rare understanding Poling answers many of today's momentous questions. **\$1.00**



More World Stories Retold

By William James Sty

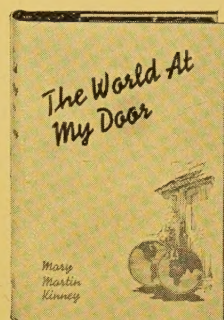
A new volume of world stories for retelling to children, including famous fairy-tales, fables, historical and Bible stories, stories for special days. Concisely told. 200 stories. **\$2.00**



The World at My Door

By Mary Martin Kinney

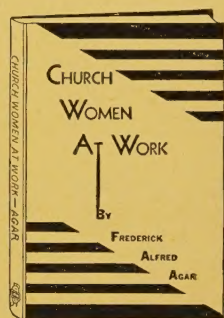
While this book will serve admirably as a handbook it has a general interest because of the "case histories" it presents; good stories all, and well told. There are many illustrations that illuminate the subject and show what the Christian Friendliness Department of the Woman's Home Mission Society is attempting and accomplishing. **\$1.50**



Church Women at Work

By Frederick A. Agar

"In this book Doctor Agar shows how all the women's activities may and should be coordinated into the church's program. He senses that the work of the women is more than a department of church work, it is the church itself at work and should be so recognized and executed."—*Watchman-Examiner*. **\$1.00**



Manchester Boys

By Mitchell Bronk

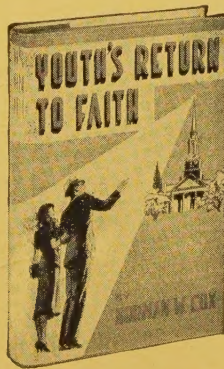
For youngsters who like true stories of boys' adventures and pranks of other days, and for "oldsters" still young enough to see a friendly mirror of their own youth in tales of small-town doings. **\$1.50**



Youth's Return to Faith

By Norman W. Cox

"This excellent book is written primarily for parents and leaders of young people, and will be of untold help to them in suggesting how home and church may be helpful to young people in their 'return' to faith."—*Biblical Recorder*. **\$1.50**



Another Remarkable Offer

ON YOUR
OWN TERMS

PAY ONLY

\$1.00

With Order
Balance (\$4.95)
on Your Own
Terms
(See Below)

BIBLE STUDENT'S WORKING LIBRARY

3 Large Attractive Volumes in Morocco-Grained Fabrikoid Bindings

At the Price Offered, Everyone—Minister, Teacher, Student or Individual Reader—may Enjoy a Real Bible Study Course at Smallest Cost. Published at \$7.00, the set is now offered for only \$5.95



Author's Own Original Editions!

1. Gray's Commentary
on the Bible By JAMES M. GRAY, D.D.
For Many Years President of the Moody
Bible Institute

Over 350,000 Words, 443 Double Column Pages.
Over 25,000 Questions, Index.

"At last! A truly competent American commentary on the Bible in one volume at a price within the reach of all—never, in a really popular sense, met before.

"This is eminently the Commentary of the people. No Sunday school teacher can afford to be without it, and in any Christian home it will enrich the family devotions, answer the children's questions, and stimulate the study of the sacred Oracles.

"It seems to me that no English-speaking Christian can afford to be without this book. He will rise from its study with more sermons than he will live long enough to preach."—Dr. C. I. SCOFIELD, in "The Sunday School Times."

2. Smith's Bible
Dictionary

Every Subject, Person, Place or Event in The Bible Treated with Fullness and Fidelity.

This is the only American edition of the abridgment made by Dr. Smith from his own great encyclopedic work published in three large octavo volumes.

Containing every name in the Bible, it gives an account of each of the books of the Bible; an explanation of the civil and religious institutions, the manners and customs of the Jews, as well as of the various nations alluded to in the Scriptures.

New edition profusely illustrated, including many added illustrations, valuable maps, engravings of ancient cities and memorable places, etc.

3. Cruden's Complete
Concordance

Nearly 100,000 References, Notes, Proper Names, in Consecutive Order.

For over a century and a half this work has held its place as an indispensable Bible reference help. Everyone, whether ordained Minister, Lay Preacher, Evangelist, Missionary, or Sunday School Teacher will appreciate its indispensable help. This unabridged edition enables one, with the smallest amount of labor and in the shortest time, to select all the Scripture passages necessary to illustrate a subject or interpret a theme.

Why Deprive Yourself Longer of The Best Bible Study Tools?

Use this
quick-service
four-payment
offer coupon

Clip off the whole coupon. Pin \$1.00 to it (check or money-order—cash is risky) and indicate below how you will pay \$4.95 balance.

in () months

in () months

in () months

A. L. 8-38

Fleming H. Revell Company
158 Fifth Avenue, New York

For the enclosed \$1.00 ship at once the Bible Student's Working Library in three Large Octavo Volumes (all charges prepaid). I have indicated at the left how I will pay the balance of \$4.95.

Name

Address

City